3.

# A CAUTION FOR THE CREDULOUS

## OF THE SERPENT ANATOMIZED, OR FLATTERY Unmasked.

By *Edward Sutton* Preacher.

Prov: 26. 25.
*Though he ſpeaketh favourably, believe him not.*

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*Though he ſpeaketh favourably, believe him not.*

HEre I have undertaken one that hath overtaken many, a *Machivillian*, (or rather a Matchleſs villain) one that profeſſeth himſelf to be a Friend, when he is indeed a Fyend; pretending Love, intending Miſchief: for he makes his villany with the vizard of kindneſs, * *Having words as ſoft as butter or oyle*, when his heart is full of bitterneſs, envy, ſpight and malice. His greateſt Amitie is but diſſembled Emmitie. He hath two faces under one hood, like *Janus*; two tongues in a head, like *Judas*; And two hearts in a breaſt, like *Magus*. His *Ave* threathens a *Væ*: and therefore liſten not to his trecherous *Ave*, but hearken unto *Solomons Cave*, and *though he ſpeaketh favourably believe him not.*

* Pſal. 55. 21

*Adulator amicus in obſequio, hoſtis in animo captus in verbo turpis in facto, letus ad proſpera fragilis ad adverſa inflatus ad obſequia, anxius ad approbria, immoderatus ad gaudea, facilis ad humana difficilis ad honeſta. Hugo de ſact: Vict.*

Whilſt I have taken ſome pains (yet pleaſure in the pains) in anatomizing of this Monſter, I find his heart ſuch an intricate Labyrinth, ſo full of angles, by-paſſages, and croſſe-conveyances, that I have almoſt loſt my ſelf in ſeeking out the Center; neither do I know any more what to call him, then how to find him: for he hath as many names as *Garnet*

**Multorum nominum, non boni nominis.*

had, and as many *Protean* ſhapes as the Seminaries have *He is one of many names, but never a good one*: for though I call him but a plain flatterer (for I mean to deal very plainly with him, whatſoever he do by other men:) yet *Bion* compares him to a beaſt, *Plato* to a witch, all to a Thief, *ſome to a devil; (if he be one) theſe words of *Solomon* are a ſpell to expell this devil, and a charm, which if thou weareſt about thee, (I mean if thou keepeſt it in mind and memory) it will chaſe him frō thee, or at leaſt he ſhall never hurt thee; for if thou meaneſt not to be deceived by him, the beſt counſel that the wiſeſt man can give thee, is not to truſt him for he that truſteth not, can hardly be deceived: and therefore, *Though he ſpeaketh favourably, believe him not.*

*Adulatores ſunt hoſtes, et ſcintillæ diaboli. Hieron. ſuper Iſa.*

The Traitor may be quartered, or rather theſe words divided into four parts:

*The Subject.*
*The Object.*
*The Project.*
*The Protect.*

1 The Subject here ſpoken of, is the ſmooth-faced, supple-tongued, hollow hearted flatterer.

2 The Object that he works upon, is the Credulous man.

3 His Project is treachery and perfidious dealing.

4 The Protect or defence againſt this is not to truſt him.

*Though he ſpeaketh favourably, believe him not,*

*Though*, who? The flatterer.

*Though he ſpeaketh*, to whom? *To thee.*

*Though he ſpeaketh to thee*, how? *favourably.*

*Yet believe him not: for there are ſeven abominations in his heart.*

So that there is
1 *The Agent*,
2 *The Patient.*
3 *The Malady.*
4 *The Remedy.*

Wickedneſs in the Agent, weakneſs in the Patient: Subtilty in the one, and Simplicitie in the other: but that his ſubtilty may no longer abuſe thy innocent Credulity, hereafter remember theſe words, and for the cure of this Malady, apply this caution for a remedy: and, *Though he ſpeaketh favourably believe him not.*

Whilſt I handle theſe parts in order, I am to begin with the Agent who brings all to diſorder; but becauſe he ſtands firſt in my way (though he be much out of every mans way that medles with him) I muſt needs ſalute him. *GOD bleſs you Sir, and me from you.* This is he that like the Hangman, will embrace a man with the one hand, and rip up his bowels with the other: *one that is born to himſelf, known to many, hurtfull to all, the worlds baſtard, and hells trueborn child.

* *Sibi natus multis notus, omnibus nocens, mundi nothus.*

Wring not my words to wrong my meaning: I aim at no particulars: for there are many of theſe Agents, and too many of theſe Flatterers in both the houſes of *Iſrael* and *Aaron in Foro & in Choro*, in Church and Common wealth; I can tax no mans perſon, if I could, I would abhorr it, or were well worthy to be abhorred for it. No, no, I go not about to crucifie the Sons, but ſins of men. There are therefore three ſorts of *Flatterers*, which I mean to arraigne, teſtifie againſt, condemn, and would have executed, ſo that their *Souls* might be ſaved in the day of the Lord *Jeſus*.

1 The *Treacherous* companion ſhall be firſt, becauſe he is worſt, one that flatters a man to circumvent him, that he may more eaſily affect his malitious projects; thus *Joab* dealt with *Abner*, & thus doth this flattering Butcher claw a man like a Ox that he may more ſecurly knok him on the head.

2 Sam. 3

2 Some flatter a man for their own private benefit, like a dogg that fawns upon his Maſter for cruſts and bones: this mans heart thou haſt in thy pocket, * for if thou canſt find in thy purſe to give him preſently, he will find in his heart to love thee everlaſtingly.

* *Æs in præſenti perſectum format amorem.*

3 Others again, are a kind of *Tale bearing Flatterers*, who, for the pleaſing of ſome will detract from others, and will ſwear to a falſhood to pleaſe a *Fœlix*.

This three-headed *Cerberus*, this three-fold Agent, this double-tongued double hearted Flatterer: is the ſubject of my inſuing diſcourſe. The firſt, of this kind aims at thy life, The ſecond ſort ſhoots at thy goods: And the third hits and wounds thy good name

*The * Lord of his mercy convert them, leſt they periſh themſelves; or of his juſtice confound them, for hurting of others.*

* *Aut convertantur ne pereant, aut confundantur ne noceant.*

The firſt are ſuch as the Pſalmiſt ſpeaketh of, *Which have glozing tongues*, but bloody minds; which *ſpeak friendly to their neighbours, but imagine miſchief in their hearts.*

I

Pſal. 28. 3.

*Antigonus* in his prayers was wont to deſire the *Gods*, that they would defend him againſt his friends; for them that profeſſed themſelves his enemies, he could eaſily beware of. As there is no grief to that of the mind, no loſs to that of the life, no fear to that of deſtruction; So there is no enemy to a diſſembling friend, no trechery to that which one of a mans own may practiſe. Take *Judas* for an example, one of *Chriſts Apoſtles*, and one of his houſhold (as I may ſay) one that asked, *Maſter, is it I*? one * that kiſſed him, & ſeemed as truſty as any of the reſt; yet for all that he was but a *Judas*, a haulter, a cloaker, a diſſembler, and a traytor: for behold, * *Servus Dominum, Diſcipulus Magiſtrum, Homo Deum, Creatura Creatorem, tradidit, vendidit, viliſſimè vendidit:* The *ſervant* betrayed, ſold, moſt baſely ſold his *Lord*, the *Diſciple* his *Maſter*, *Man God*, the *Creature* his *Creator*.

*Mage cavenda amicorum invidia, quam inſidia hoſtium. Sen.*

* *Olia alia ſub vultu. alia ſub oſculo latent. Sen.*

* *Infœlix mercator Judas.*

Thus could the *Herodians* and *Phariſies* ſervants come to their *Lord* and *Maſter* with many fawning inſinuations, calling him *good Maſter*, and could tell him that he was plain truth, & * that he taught the word of God truely, & that he regarded no mans perſon, when indeed they meant but to trip him in his words, and to intrap him in his ſpeeches.

* *Fiſtula dulce canit, volucrem dum decipit auceps.*

* Thus came the *Lawyer* with his Διδασκαλε, and ſaluteth him by the name of *Maſter*, as if he had been one of his Diſciples; though he came with a bad mind, yet doth he uſe good words, that he might deceive him with leſs ſuſpition, and this hath been alwayes the practice of the perfidious, to uſe the * ſmootheſt ſpeech when they intend moſt miſchief; and under collour of friendſhip & amity, to practiſe their villany & treachery. For, where is there greater deceit practiſed, then where courteſie is moſt rendered? where more falſhood tryed, then where truſt is moſt repoſed?

**Luke 10, 25.*

* *Adalator Scorpio eſt: qui palpando incedit, ſed cauda ferit.*

*Greg ſup. Ezech lib: 1. Cap. 9.*

Who murthered * *Caſar* that worthy *Emperor* in the *Senate*

* *Plutar. vit. Caſ.*

*houſe* at *Rome*? *Brutus* and *Caſſius* thoſe flatterers whom he loved moſt. Who poiſoned that mighty *Conqueror Alexander* in the midſt of his Triumphs at *Babylon?* thoſe that flattered him moſt, his own *Cup-bearer* and kinſman *Antipater.* And finally who betrayed *Chriſt*, both *God* and *Man*, unto the *Scribes* and *Phariſees*? his own Purſebearer, that flattering *Judas*, imbracing and kiſſing him, as flatterers uſe to do. The Prophet *David* was ſore troubled with ſuch diſſemblers, as he complaineth in many places of his *Pſalms*: * *That it was even his own familiar friend, whom he truſted, and which did eat at his table, that had laid great wait for him.* And that *it was not an open enemy which had diſhonoured him, for then he could have born it; neither was it his adverſary which had lift up himſelf againſt him: For then peradventure he would have himſelf from him; but it was even * his companion, his guide, and his own familiar friend: which took ſweet counſel with him, and walked in the houſe of God as friends.* * Of all kind of cattel theſe are the worſt, becauſe they do moſt hurt where they are leaſt miſtruſted.

*Pompeius imagine pacis: Lepidus ſpecie amicitia deceptus.* Tac: an: 1: *Quint:* Cur: *Inſtin.*

* Pſal. 41. 9. Pſ. 55. 12, 13, 14.

* Per *maximam amicitiā maxima fallendi copia* Sal. lug.

* *Malum ſub ſpecie boni celatum, dum non cognoſcitur, non cavetur. Chryſ:*

*Tuta frequenſq; via eſt, per amici fallere nomen.*
*Tuta frequenſq; licet ſit via, crimen habet.*
A ſafe and eaſie thing it is by friendſhip to deceive.
As ſafe and eaſie as it is, 'tis knavery by your leave.

For as *Tyranny* is hid in the ſecret bowels of *Envy*, ſo is *Envy* often cloaked under the filed phraſe of flattery; and therefore by one very fitly compared to the *Crocodiles* of *Nilus*, or to the *Syrens* of the *Seas*; the one weeping and mourning, the other ſinging and laughing; the one with moan, the other with mirth, ſtudie to annoy us, conforming themſelves to that which they take to be moſt pleaſing unto us.

Cant. 2. 15.

Where as it is the ſpeech of the *Spouſe* in the *Canticles: Take us the foxes which deſtroy the Vines: Bernard* upon theſe words ſaith, *Duo ſunt vulpium genera.* There are two kinds of Foxes, the ſlanderer and the Flatterer, theſe deſtroy the Vines, and and brings deſtruction to the ſons of men. For as the Fox faineth himſelf dead, that he may catch the birds to devour them; ſo the flatterer faineth himſelf to be harmleſs, and

*Nam fronte politi. Aſtutam vapido ſervant ſub pectore vulpem.*

honeſt, and conſcionable, & religious, and holy, that * he may deceive the hearts of the ſimple, remember therefore this *Caution*, for he is thy friend for his own occaſion, and *Though he ſpeaketh favourably, believe him not.*

*Rom: 16.18

The nature of the deep *diſſimulation* is, to hide it ſelf under certain vailes and filmes, like the * *Opticks* vertue in the eye, that it may ſee all things, & not be ſeen it ſelf; but the moſt frequent and ſafeſt covert (though the moſt diſhoneſt) under which it lyes tapized and harboured, is fained friendſhip. And therefore every fair look is not to be liked, every ſmooth tale * is not to be believed, & every glozing tongue is not to be truſted: but as * *we muſt try the ſpirits, whether they be of God or no:* So we muſt try the words, whether they come from the heart or no; and we muſt try the deeds, whether they be anſwerable to the words or no; For theſe flatterers are ſo ſubtile, that they are compared to the willy Fox, for their crafty fetches: and *Herod* is termed a Fox for his diſſembling. Now the readieſt way how to unkennel this kind of Fox, and unearth him out of his Den of fained proteſtation, * is by a falſe fire of fained *Credulity* (for many have taught others to deceive, while they have appeared too fearful and zealous of being deceived) thou mayeſt ſeem therefore to believe him, yet do * not truſt him. *For though he ſpeaketh ſweetly with his lips, yet in his heart he imagineth how to throw thee into a pit; though he weeps with his eyes, yet if he find oportunity he will not be ſatisfied with blood:* and therefore, *Though he ſpeaketh favourably, believe him not.*

**Multis Simulationum involucris, & quaſi velis quibuſdam obtenditur uniuſcujuſq; natura Frons, oculi, vultus, perſæpe mentiuntur, oratio vero quam ſæpiſſime. Cic. ad frat.*

** Clariſſima eſt ſententia confidere paucis, ſed clarior eſt altera confidere nulli.*

* 1 John 4 1.

** Nil magis his cavendum quam ne diffidere videaris Lip pol l 4*

** Proditori fas honorem habere, ſed fidem nefas*

Ecclus. 12.17

There are a generation of men that carry fire in the one hand, and water in the other, whoſe converſation mingles (*humentia ſiccis*) wet and dry together, like *Cyriphian Froggs* in *Plinie*, whoſe challenge was, *mihi terra lacuſque*, I have Land and Sea for my walk. But *wo unto him* (ſaith the wiſeman) *that hath a double heart, wicked lips and miſchievous hands, and to the ſinner that goeth two manner of wayes. Yea, a foul ſhame is upon the thief, and an evil condemnation upon the double tongue.* The *Hermite* turned his gueſt out of doors for this trick, that he could warm his cold hands with the

Eccleſ. 2. 31.

Eccleſ. 5. 15.

theſame breath wherewith he coold his pottage, for ſeeing the Lord hath given but one heart, and one tongue, and one face to one man, why ſhould he carry a double heart in his breaſt, two tongues in his head, and two faces under one hood? yet ſuch there are (as *David* ſpeaketh) *That can flatter with their lips, and diſſemble with their double heart.* Pſal. 12. 2: *For *there *is a friend which is only a friend in name* (ſaith the Son of *Syrach*) *And if Adverſitie come upon thee, thou ſhalt find him there firſt, and * though he pretend to help thee, yet ſhall he ſupplant and undermine thee.* And therefore, *Though he ſpeaketh favourably believe him not.*

*Nomen inane. crimen immane.
*Ecclus 37, 1.
*Cha. 12, 17.

*A will to do hurt is never leſs in the cloſe, then in the profeſſed enemy, but the means is alwayes greater: Becauſe he that ſuſpecteth leaſt, is eaſieſt overtaken and overthrown, like the unskilfull Fencer, who while he wardeth his head, is hit at the heart which lay out of guard.

* *Ira quo plus tegitur, eo magis nocet (ex ſibi ce- alio) Sen. de ira.*

Take heed therefore that thou giveſt not too much *Credulitie* either to { One of Notorious perfidy and noted duplicity. *Or, A* reconcil'd enemy.

1.

Shun the firſt like a Peſt-houſe, for a man juſtly taxed with this aſperſion, is not to be treated with, much leſs truſted. For *Juſtice and injuſtice are the moſt generall of all other moral and political habits, *and there is no vertue or vice which they do not comprehend, He therefore which is untrue in his word, and unjuſt in his actions, is apt to perpetrate all other nefarious villanies, and it thy Credulitie bring thee within compaſs and diſtance of his reach, and that he ſee thy life lie open without good guard, his malice and revenge ſtreight take the advantage, and play their parts making the *Act Tragical*, and the *Scene* bloody. A man therefore had need to look before him, leſt he ſtumble, *behind him, leſt he be overtaken; & on other ſide, to meet danger, which way ſoever ſhe cometh: For no man is in greater peril then he that fears it leaſt:

* *Juſtitia virtutes in ſe continet omnes.*
* *Injuſtia non pars eſt vitii, ſed totum. Ariſt. Æth. lib, 5.*
* *Paßus damna ſemel caviſſe ſolet.*
* *Cum venit periculum cum contemnetur Sen*
* *Prævіſa jacula minus feriunt* Senec,

*Neglected danger lights ſooneſt, and heavieſt, Whilſt

the

the * *Crocodile* ſleeps gaping with open mouth, the *Indian Rat* ſhoots himſelf into his belly, and gnaws his guts aſunder. So entreth miſchief at the open gates of ſecurity. Self-conceited confidence in our own ſtrength, and over-weening Credulity of anothers honeſty, begets in men this ſupine negligence. * But a watchful providence prevents an imminent danger.

In Schools of *Art*, *doubt* begetteth knowledge; * for he that doubteth much, asketh often, and learneth much. In the Schooll of *policy*, ſhe is the mother of good ſucceſs; for * he that feareth the worſt, preventeth it ſooneſt. *Nemo cavendo timet, qui metuenda cavet.* I will cloſe up this with that of Senica, * *Quæ poſſe fieri non putes, metuas tamen:* Fear the worſt, and the beſt will mend itſelf.

Secondly, as thou art not to truſt one of noted duplicity, ſo thou art not too much to truſt a reconcealed enemy. For * Friendſhip once broken is hardly peaced, and peaced emnitie never ſurely ſordid: yea the very guilt of having done a wrong, hath ſuch deep impreſſion in the Injurer, as he never after affieth in the party injured, nor treateth with him in any ſincerity.*Reconceilment among ſuch is like the ſupple ointment, which only eaſeth the preſent ſmart, and ſkinns the ſore, but ſearcheth not at the root, to eat out the rank fleſh, and draw out the malign humour. It is therefore impoſſible to cure this exulcerat wound, & * eſtabliſh a ſound and ſincere friendſhip between them, becauſe the old rancor of malice, is never well purged from the dregs of diffidence and deſire of revenge. * There is no ſecurity againſt ſuch an one, but diffidence, & holding out him at the ſwords point. Sooner may one prevent than cure a deadly ſickneſs; and * eaſilier keep out, then thruſt out an unwelcom gueſt. For when he hath once gotten within thee, where juſtice & equity reſtrains him, his power and pleaſure ſhall prevail, for what he may not do, he will liſt to do, becauſe he may do what he liſt. And therefore, *Set him not by thee, leſt he deſtroy thee, and ſtand in thy place* (ſaith the ſon of *Syrach*) *Neither ſet him at thy right hand, leſt he ſeek thy room, and thou*

as

* *Plin Nat: hiſt.* Lib 8 C: 25.

* *inter ſcopulos quibus illidi ac frangi* Reipub: *Navis ſolet, prima mihi fiducia occurrit.* Lip pol lib. 3.

* *Fiſores perijt diffiſo ſalva remanſit.*

* *Is qui nil dubitat, nil capit inde boni.*

* *Si nil vis timere, metuas omnia* Sen ſene,

* Sen. Oed.

2

* *Ut Chryſtalli fragmenta ſarciri nullo modo poſſunt, ita difficillimum eos reconciliare, qui ex arctiſſima familiaritate* [illegible] *ad* [illegible] *venerint.* Plutar:

* *Gute: Alph:*

* *Cum inimico nemo in gratiam tuto redit.* Sen. ſent:

* *Ita habeas amicum, poſſe ut fieri inimicum putes.* Sen: ſen:

* *Turpius ejicitur quam non admittitur hoſpes:* Ovid:

*at the laſt remember my words, and be pricked with my ſayings,* Eccluſ: 12. 12, 13. I ſhould be more troubled to keep meaſure, than to be furniſhed with matter, if I had a deſire to inlarge my Diſcourſe about this firſt kind of Flatterer, this *Judas like-Traitor.* And the ground which I have undertaken to deſcant upon, would indeed require more variety and diviſion to be run upon it, being one that *Solomon* aimes at (as this perfidious Traitor aimes at thee) but without any great hope of his Repentance and amendment; I'll leave this *Judas* to hang himſelf, and come to ſpeak of the ſecond ſort of Flatterers, which flatter a man for their own private benefit. As the firſt aimes at thy Life, ſo the *Paraſitical Sycophant* ſhootes at thy Eſtate. *Though he ſpeaketh favourably believe him not.*

The *Hebrew word* for Flatterie (as thoſe that are skilful in the Language have obſerved) ſignifieth either *Blandus*, Smooth, and *Molis*, Soft; Becauſe the Flatterer uſeth ſmooth and ſoft ſpeeches, (* And therefore not unwiſely did a *Wiſe Man compare a flattering language to a ſilken halter, which is ſoft, becauſe ſilken, but ſtrangling becauſe a halter.*) Or it ſignifies *Dividère*, to divide, becauſe in Flatterers the Tongue is divided from the Heart. So that, what is Flattery but a framing of the tongue to ſoft ſpeeches againſt the conſcience, to curry favour with a man in ſome worldly reſpect?

* Diog. Laert. in vit. Diog.

Of this ſecond ſort of Flatterers, m to intreat of two ſorts.
- The firſt is very bane of *Courts.*
- The ſecond is a very *Pick-pocket* to the *Nobility* and *Gentry.*

Whilſt I ſpeake of theſe, let no captious Cavileer with ſharper nailes then wit, claw at what I write. I go not about to blame others merit, for herein I ſhould merit others blame: And God forbid that I ſhould ſo farr foreget my ſelf as that ſhould lay a general aſperſion upon *Courtiers*; for (let me ſpeak without flattery) I know ſo many Religious, Honeſt, Worthy, Noble-minded Gentlemen about the Court, that it were a great fault in me, to find the leaſt fault with them;

yet I think that even theſe will confeſs, that there are ſome among them, that are a great grief and ſhame unto them; as well as there are amongſt us ſome, that are a ſcandal to our Profeſſion; of theſe, and none but theſe I write: And therefore let your underſtandings keep an even pace with me, while I handle them in order. And firſt, of the firſt.

* D. Hal.

A * *Reverend* and *Judicious Divine*, and our beſt *Characterer*, ſayes, that *Flattery* is the Ear-winge of the Mighty, and the very bane of Courts. And indeed, it is a diſputable queſtion, and well worthy a canvaſe and diſcuſſion in the *Schools*, whether *Blondientes* or *Sævientes*, *Flatterers* or *privy Murtherers*, do the greateſt injuries to Noble Perſonages. For ſome wiſe men have been perſwaded that the *Peſtilence*, the rigour of the *Law*, *Famine*, *Sickneſs*, or *Ware*, have not devoured more great Ones, than Flattery and Envy.

*. *Non ſi miſerum fortuna Sinonem. Finxit, vanum etiam mendacemq; improba finget. Verba Sinonis apud Virg.*

* The City *Troy* which *Agamemnon* in 10 whole years could not ſubdue, yet *Sinon* with his flattery allured the mind of K: *Priamus*, deceived the Nobles, and inticed the Citizens by his adulation to their utter ruine and confuſion Who could move *Cæſar* ſo much to any thing, as *Curio* the *Paraſite*? nor *Pompeius* his ſon in law, nor his daughter *Julia*, nor all the *Senators* of *Rome* might make *Cæſar* friend or foe, ſo much as *Curio*. It is reported that K. *Lewis* the 11th. ſaid once, *That his Kingdom abounded with all things but one, And as one of the favourites askad him what that was? The truth anſwered he.* For (as a * certain wiſe *Hiſtorian* ſaith) *Pernicious flattery (the ordinary diſeaſe of Kings, * to whom their Favourites and tale bearers do greater harm by whiſperings, than the enemie by weapons)* doth alwiſe bear the ſway in their Courts. And therefore *Carneades* ſaid very well, that *Princes Children learned nothing aright but to mannage and Ride Horſes, for as much as in all other exerciſes, every man yieldeth and giveth them the Victory, but a Horſe, who is nether a Flatterer nor a Courtier, will as ſoon throw the child of a King, as the ſon of a Cobler.* His Courtiers one day commended *Julian* the Emperor for miniſtring of right, and doing of Juſtice. *I ſhould eaſily have grown proud* (ſaith he) *for theſe praiſes, if they came*

* *Q. Curtius lib.* 8 of the Hiſt. of *Alex.*

* *Lævius non debet putari quod gladio minaute, quam quod lingua inſidiante committitur.*

*Aug. de Baptiſmo, cont. Donat.*

*from ſuch as durſt either accuſe or diſcommend my contrary actions ſhould I commit any*: *And indeed who dare preſcribe to him, who can proſcribe.

*An neſcis longas regibus eſſe manus.*

* Non eſt tutum in tales ſcribere, qui poſſunt proſcribere: Ovid.

All *Alexanders* Followers bare their heads aſide as he did, and ſuch as flattered *Dionyſius*, in his own preſence did run and juſtle one another, and either ſtumble at, or overthrow what ever ſtood afore their feet, to inferr, that they were as ſhort ſighted and pure blind as he. And of this kind was *Cariſophus*, who ſeeing *Dionyſius* laughing and merry, he laughed too, though he knew not the cauſe: *Dionyſius* perceiving, asked him why he laughed? Becauſe (ſaid he) *I* think that which moves you to laughter is worth laughing at. For the * *Flaterer* knows no more how to diſcommend then to ſpeak true. Hence it came, that a certain *Prince of* Germany *ſaid, he was fain to counter-feit the Clown, and to learn the truth from the mouths of poor Shepheards and Husbandmen; for my Courtiers* (*quoth he*) *are all Flatterers and Clawbacks, ſerving for nought elſe but to pleaſe and tickle mine ears.*

* *Nam adulatio eſt perverſa laudatio, & videtur nomen ſumptum à ſono. Vel dicatur, quia adulor verbum (quod eſt voce vel geſtu favorẽ capio) dicitur quaſi* adaulor, *quòd hoc in aulis maximè ſeri ſolent.*

All the arrows that men ſhoot, flie to two marks only, either Pleaſure or Profit; It is no marvel then if Princes have need of other men (beſides thoſe that are daily with them) that would admoniſh them frankly, gravely, and ſincerely, and that would counſel them faithfully; for as much as there is ſcarſe any one in their Courts, that do not run after the ſplendor of their proſperity, and regard his own particular profit.*In themſelves they are nothing but what may pleaſe their great *Ones* They are poiſon to Princes, and oftentimes a bane to the beſt diſpoſed. O Flattery thou baſe creeping ſin! Thou ſeducer of Princes, & obſerver of Nods! thou impudency lade in modeſty! thou fauning Devil! when ſhall thy dominion have an end? Thoſe Courts are as happy that want thee, as thoſe are curſed and unhappy that have thee.

*iſti adſimiles ſunt abacorum calculis qui & ſecundum voluntatem calculatoris, modo obulum æreum modo talentum valent. Ita aulici ad nutum Principis modo beati, modo miſeri fiunt.*

I have read that *King Xerxes* marching toward the *Greeks* with a hudge Army of Souldiers, called ſome of theſe kind of *Paraſits* unto him, and demanded what things was moſt to be feared in his journey.

One ſaith, *I do fear that when the* Greeks *do hear of your power, they will flie and not abide your hand.*

Another ſaid, *He doubted all* Greece *was not able to lodge or receive them into their* Cities.

A third ſaid, *that he feared moſt, that the Ocean was not enough for them to paſs over.*

A fourth feared, *The Ayre had not room enough for the arrows, which they ſhould ſhoot off.*

The King by this being extreamly puffed up with pride, demanded at laſt of a certain *Philoſopher* named *Demaſcerus*, what he doubted moſt in that Warr. The thing that I moſt fear(ſaith he)is this, that theſe Flatterers will deceive you.

So with reverence, let me tell ye,you great ones: You that are the *Maſter pilots*;and ſit at the ſtern to guide the Common-wealth; the greateſt thing I fear, is this, that if * you ſail too much by theſe flatterers compaſs, that in the end they will deceive you, and therefore take this Caution along with you: *Though they ſpeak favourably believe them not.*

*Habet aſſentatio principia iucunda, eadem exitus mariſſimos affert.* Cic Rhet vov:*lib* 1.

I

I come now to the other kind of flatterer, a fellow farr more baſe then the firſt, and him you may find both in the Court and Countrey, in every place, and in every ſhape for his own advantage: For he is like the ſubtile fiſh *Polipus*, that will turn himſelf into the colour of every ſtone for a booty, I call him a **Pick pocket* to greatneſs, becauſe as *Acteon* was worried of his own dogs, ſo many Noble, brave, worthy, minded mens eſtates have not only been ſore bitten, but themſelves even worried out of all means to do themſelves or others good, and all by theſe fawning kind of Currs. For **A flattering mouth cauſeth ruine.*

Plutrach.

**Adulationis unctio domorum eſt emunctio: commendationis alluſio; eorum deluſio; laudis ariſio, eorum deriſio,*

Pro: 26. 28.

For thy better Underſtanding, and my eaſier proceeding I will likewiſe propound unto thee two ſorts more of theſe:

Theſe are therefore { *Imitatores,* / & / *Corruptores* } { *Mimicks,* / and / *Miſleaders.*

For, firſt the Flatterer is like your ſhadow, which doth imitate the action and geſture of your body; which ſtands when you ſtand, and walks when you walk, and ſits when you

ſit

ſi, and riſeth when you riſe: So, * the Flatterer doth praiſe when you praiſe, and finds fault when you find fault, and ſmiles when you ſmile, and frowns when you frown. He will carowſe with *Alexander*, abſtain with *Romulus*; eat with the *Epicures*; faſt with the *Stoicks*; laugh with *Demuritus*; and weep with *Heraclitus*. What ſhould I ſay of him? he is one that danceth altogether to the tune of Fortune; and ſtudies for nothing but to keep Time. But ſtill he looks what language your purſe ſpeaks: for he is like a Wind-mill that will ſtill grind, let the wind blow where it will. His baſe mind is well match with a mercinary tongue, for he will ſtoop to any villany for preferment;a very ſlave to ſix pence, and good for nothing but to be a Factor for the Devil.

** O Imitatores ſervum pecus. Hor.*

He is like the reflection of a looking-glaſs, that doth imitate any*action that thou uſeſt.If thou ſaiſt it is hot,he wipes his fore-head; if cold, he quakes of an Ague. His tongue is ſtill a willing ſlave to another mans ear, for he never cares how true, but how pleaſingly he ſpeaks. but * like *Gnatho* in the Comedy, he'll ſwear it to be true that *Thraſo* ſaith,how falſe ſoever: and herein he outruns the Devil, for though he be the father of lies, yet we ſhall never find that he ſwore to a lie; for he that ſwears acknowledgeth the Being that he ſwears by greater than himſelf, which the Devil ſcorns to do. The Flatterer therefore in avouching a lie,and ſwearing to it, hath a trick beyond the Devil.

**Rides? mai cachinno concutitur. Juv. Sat.*

** Si velis eſſe Thraſo nunquā deerit tibi Gnatho.*

This * is he that denyeth with the negative,and affirmeth with the affirmative,weepeth with him that is ſad,& laugh-with him that is merry.

** Aiis? aio. Neges? nego.*

**Utq; levis Proteus modo ſe tenuabat in undas:*
*Nunc Leo,nunc Arbor, nunc erat hirtus Aper.*

* Ovid.

They ſay he hath ſome prety ſight in *Muſick*, and is very apt to play a baſe part, & although he may ſometimes fail in the Note, yet he will be ſure to keep the time. For he * is like the Swallow that changes his habitation with the ſeaſon: for where comfort faileth him in one place,he repaireth preſently to another; ſo, if any * ſtorm of affliction blow upon thee, this Summer-bird ſings no more. The Aſs * which car-

** Amicæ hirundinus ſunt amici hirudinis.*

**Sorte patet miſera quæ ſit dilectio vera*

**Alc Embl vid. Eraſ. Adag. Aſinus portans myſteria.*

ried the Ægyptian Goddeſs, had many bared heads and ben-ded knees; yet none to the beſt, but all to the burden. If there be no hony in the gally-pot, theſe Waſps will [illegible] no longer about it, but flie and run from it, as Mice fro an empty Barn, or Lice from a dead body which hath [illegible]ther heat nor moiſture. Such a one was * *Crotto's* Mouſe, [illegible] whilſt he was in proſperity, it fed continually with him: but his houſe being ſet on fire, it fled immediatly from him, upon which occaſion he made this Diſtick.

*Vixiſti mecum Fortuna matre; noverta*
*Mefugis : at poteras æqua ac iniqua pati.*

* *Vis experiri amicum? calamitoſus fias:* Varr.

Theſe ambi-dexter *Gibionites*, are like the *Sea-calfs*, *Crocodiles*, *Otters*, and *Sea colt*, *Ariſtotle* and *Pliny* ſpeak of, which are one while in the water, other while a land for their greater booties: juſtly tearmed *Dubia* by *Iſodore*, in that being *Natatilia & Graſſabilia*, men know not where to find them: for they are like *Hamlets ghoſt*, *hic & ubique*, here and there, and every where, for their own occaſion. Theſe Trencher-flies wait more for lucre than for love. *Though they ſpeak favourably, believe them not.*

This contagious quality of Adulation and Flattery hath ſo perverted the nature of men in this age, and hath taken ſuch habit in his affections, that it is in moſt men *altera natura*, & very hard to be removed; yea, the very ſucking babes have a kind of flattery towards their Nurſes for the Dug, which (as ſome think) commeth unto them by corruption of nature; and as they grow in reaſon, ſo they increaſe therein, untill in time it is turned from green and tender adulation, to ripe and perfect diſſimulation, except it be prevented by their better education. * *Vitium fuit, nunc mos eſt Aſſentatio:* for alas! who cannot ſee (that hath an Eye to ſee) this fawning hypocriſie, this diſhoneſt civility, this baſe merchandize of words, * this plauſible diſcord of heart and lips, this hollow-hearted flattery both in rich and poor, old and young, prieſt & people, one with another: Yet let me tell you as *Diogines* did *Ariſtippus*, *quod Divitum ſunt aſſecla* that theſe kind of * *Horſe-leaches* are ſooneſt found in great Mens waters: for they that have

* Seneca,
* *Tam gravis illi mihi, nigri quam limina Ditis.*
*Ore aliud qui fert, aliud ſub pectore celat* Fitzgeſ. Epig.
* *Magnates ſunt magnetes.*

have wealth ſhal never want them, and they that have moſt ſtore, are beſt (or rather worſt) ſtored with them, and live moſt in danger of them. For, as no vermine will breed where they find no warmth, no Vultur ſleep where there is no prey, no flies ſwarm where there is no fleſh, no pilgrim creep where there is no Croſs: ſo *there is no Paraſite will lurk or crouch where he finds no gain: But do but reward him, and reſpect him, and with this Bridle and Saddle (the beaſt is ſo tame)*a man may ride as he liſt, and ride him to the devil. *This *Judas* his purſe is drawn with two ſtrings made of ſilk and ſilver, *Favour* and *Reward.* For as in the *Delphick Oracle*, *Pythias* did never propheſie, but when ſhe was ſet on a Trevet, and the wind blew intelligence into her: ſo this Devils prophet (being altogether for his own profit) is dumb, till you ſet him on the *Tripode* of * *Eaſe*, *Credit*, *Gain*, and ſtroak him him on the head like a Spaniell, and then he will lick your hand, and fill your Eares with the oracles of hell.

This is he that the Wiſe man ſpeaketh of, that is* *a friend for his own occaſion: But* (ſaith he) *he will not abide in the day of thy trouble*, *Ecclus*: 6. 8. For he is like the ſwallow, which in the Summer time creeps under every houſe, but in the Winter leaves nothing but dirt behind her: So, *There is a companion which helpeth his friend for the belly*, (ſaith the Son of *Syrach.*) *but in the time of trouble will be againſt him.* For * when the Covetous or Ambitious man hath his turn ſerved by others, either for his advancing or advantaging, for gain or glory; he puts them off with neglect and contempt. Nay, it is well if he helped him not down that helped him up.

*Alphonſus* King of *Aragon* ſayling upon the Sea from *Sicilia*, beheld certain fowls ſoaring about the Galley, and looking for meat of the Mariners; and when he had caſt them meat, he obſerved how greedily they contended for it, and ever as they had gotten their prey, away they would fly, and return no more: *Some of my Courtiers* (quoth the King turning to his Company) *are like theſe chattering birds, for as ſoon as as they have gotten any Office or Reward at my hands,*

C *that*

* *Te bona dum ſplendet fortuna ſequuntur amici.*

*Ut de dũ lucet ſol, ſolet umbra ſequi.*

*Quam primum liquidus nebulis effunditur aer;*

*Ecce repentè tuũ deſerit ũbra latus.* Owen: *Epig:*

* *Premium eſt ſolatium laboris.*

* *Patitur dum potitur.*

* *Committitur cædes lucri gratia, ſpoliantur templa, violatur amicitia, fides negligitur, patria proditur, ſumma nihil non malorũ patratur.*

* *Hac tria pro trino numine mundus habet.*

* *Cuicunq; homini res parata eſt, firmi amici ſunt, ſi res laſſa labant, itidẽ amici collabaſcunt.* Plaut,

* *Ecclus*: 37.4.5.

* *Tam diu quis in pratio eſt, quãdiu eſt uſui.*

* *Exilis domus eſt ubi non & multa ſuperſunt.* Hor.

*that they gape after , and contend for one with another, they flie*
*way, and return not again, untill neceſſity compels -them to ſue f*
*more.*

**Nemo alterum niſi cauſa diligit ſua Lact: Divin. hiſt.l. 3.c. 17.*

Theſe * are ſuch as uſe their friends and acquaintance li
ladders only to climb by, which when they have occaſi
to uſe, they lay them on their ſhoulders, and imbrace the
with both their hands; but when they have done with them
they caſt them in ſome corner, or hang them up agai
walls, and dealing by their friends as they do by their a
peril when they go to bed, lay them aſſide while they hav
occaſion to uſe them again: or, as vermine do by poultry
ſuck the beſt blood, and leave the reſt for all commers.

** Stat nulla diu mortalibus uſquam fortuna titubante fides.*

Though theſe *Mimicks* imitate thee, doe not thou ani
mate them, neither give them any countenance; for * the
are friends of no long continuance: they ſooth thee, & fla
ter thee, and claw thee, to claw ſomething out of thee, *Thoug*
*they ſpeak favourably, believe them not.*

2.

The other ſort are as dangerous as theſe are ridiculous, &
they are *Corruptores*, corrupters, hurters, *miſleaders.*

Theſe rob many a Gentleman of his goodneſs, and mak
them rob the Common-wealth of her Happineſs. For a *Fla*
*terer* is the only peſtilent bawd to great mens ſhames, t
nurſe to their wantonneſs, the fuel of their luſts; and wi
his poiſon of artificial villany, moſt time doth ſet an ed
unto their riot, which otherwayes would be blunted & reb
ted in the deteſtation of their own violent poſting to a vio
lent confuſion. The tongue of a Flatterer (ſaith *Aug.*)* *wound*
*more then the hand of a Murtherer: for the one killeth but the body*
*the other both body and Soul!* * *Antiſthenes* ſaid truely of them
*Praſtat* eis corakis *quam* eis colakas *incidere* : *For Ravens fee*
*only upon dead Carcaſſes, but flatterers upon living men.*: The
are the Moaths that eat ſo deeply into Liberal Men
coats; theſe are they that live of Gentle minds, honourabl
perſonages, and worſhipful Gentlemen, like Apes and Pa
rats, by ſhewing feats of activity, piping, wanton diſcourſing
and magnifying all that is done. *Of all wild beaſts the Tyra*
*is the worſt, of all tame beaſts the Flatterer,* ſaid *Diogenes*, fo
hi

**Plus perſequitur lingua adulatoris, quam manus perſequetis. Aug ſuper Pſal. 96.Pl.*

his greateſt enemies are his greateſt praiſers: yet the words wherewith theſe Panders of vice do perſwade, are not ſo lovely, as the matters they dawb over are abominable.

For, is ſuch a mighty man enticed to over-rule his reaſon, (a) nay over-bear it by giving ſcope to his licentious eye, firſt to ſee, then to, delight in; And laſtly, to covet a chaſte beauty: (b) you ſhal have ſwarms of Dependants, being creatures to his greatneſs, will be ready to harden him in his wickedneſs, and to tell him what a courtly thing love is, & that women were in their very creation ordained to be wooed, and to be won; yea and they will pandarize it (rather than fail) to force a Rape on Vertue, and Adulterat the chaſte boſom of ſpoteleſs ſimplicity.

a *Peſſimi ſunt conſultores cupido & ira.*

b *Omne vitium ſemper habet patrocinium ſuum. Sen.*

Is the folly committed? is the lewdneſs of his great ones deſire affected? how ſlight is he ready to make it? nay how damnably diſpoſed to make it nothing? and what is this Viper of Humanity better, or how can I term him fitter, then the Mans Whore, and the Womans Knave?

Is ſuch a mighty one deſirous to advance a Court-Ape, and oppreſs a deſertful hope? It were too tedious to tell you what wild aſperſions, and inceſſant exprobations will be repeated by the ſame *Anthropophagus*, this Man-eater, to make a Golden Calf an Idol, and a neglected Merit a laughter.

Doth his Lord want money? he puts into his head, ſuch fines to be leavied, ſuch grounds incloſed, ſuch rents improved. He would fain raiſe himſelf by his great one, and he cannot tell how to contrive it, but by the diſgrace, if not the ruine of others. What ſhould I ſay of theſe kind of Flatterers? they are *Dominis arriſores*, *reip. arroſores*; their Maſters Spaniels, and the Common-wealth-Wolves: put them in your *Pater noſter*, let them never come in your Creed; pray for them, but do not truſt them. *Though they ſpeak favourably, believe them not.*

Thus having coupled theſe Hell Hounds two and two together, (*New gate* faſhion) I'le leave them to the gallows, and come to the third and laſt kind of Flatterer, which hits and wound thy good name, and this is a *Claw back* a *Pic* *thank*, a *Whiſperer*, * one that for the pleaſing of ſome, wi back-bite and detract from others: this ſort do *Famam* *infamia comparare*; Climb to merit praiſe by the ſtaires of thers diſgrace; *Though they ſpeake favourably*, *believe them*

*Vitium eſt homini alios vilos facere, & qui ſuo merito placere non poſſunt, placere velle aliorum comparatione.

The old *Romans* built two *Temples*, the one of which the dedicated to *Vertue*, the other to *Honour*, and joyned the ſo Artificially together, that no man could come into that *Honour*, but he muſt firſt come through *Vertue*, conſide ing how men are inclined to *Honour*, they did it to inci their young men to *vertuous* actions.

But now the *Temple* of *Vertue* is ſo little frequented, Th whereas the path that led to it, was wont to be well trode is now grown green, and another way found to that *Honour* by ſome back-door, not ſo well known in * th elder time; The other door is faſt ſhut up by a Porter cal *Envy*, and her ſervant *detraction*, that hardly one among thouſand can come to *Honour* that way.

*Virtutem Genii duo ſem. per in orbe ſequuntur,
*Hic bonus, ille malus, gloria & invidia.*
Owen Æpig.

This made *Plato* commend the Law of the *Lidians*, th puniſhed *Detractors* with the like puniſhment as they d *Murtherers*; for one takes away the Life of a man, & the oth his name and reputation, * which are more worth (ſaith *So* *mon*) than any worldly wealth. For what is ſo precious to man as his fame? which to good men is above all his good and life it ſelf. For Riches & life are things brittle & flittin our goods going often away before us, and our lives alway with us; but our fame is that which alwayes doth eternize u that * only remains when we are rotten: why this Fam The Treaſure of the wiſe, this life-enlighting Geme, ca lumniating Flattery doth daily ſeek to obſcure, and utterly to deface.

* Pro: 22. 1.

* *Virtus poſt funera vivit.*

A mans eye and his Honour are two tender parts, the on cannot abide the rough touch of the hand, nor the othe endure the ſmart Jerk of the tongue. As therefore by the owners they are carefully preſerved; ſo by others that dea with them, they ſhould be tenderly uſed.

* He that hath an ill name (we ſay) is half hanged, for

* *Cum actum eſt de nomine, actum eſt de homine.*

when a mans good name is done, himſelf is undone: The backbiter therefore that raiſeth an ill name, is half a hangman to his neighbour, poiſoning as with dead *Cantharides*) with his venemous tongue, the box of precious ointment of his neighbour, which is his chief treaſure; And with the ſharp Razor of his tongue cutteth his throat, and pierceth his ſides (as it were) with ſwords and ſpears, * for they go down into the bowels of the belly, as *Solomon* ſpeaketh.

Prov. 26. 22.

In the body of Man the moſt neceſſary member is the Heart, the goodlyeſt inſtruments are Eyes, the parts moſt delicate are the Ears; But the * thing where moſt danger is, is the tongue: For if it cannot prevail *ad interitum hominis*, yet will it ſpend it ſelf *ad Interitum nominis*, if not murther, yet murmur. If theſe bandogs of hell cannot come to bite, they will bark; And if their ſtings cannot reach, yet their mouth ſhall ſputter out their venome; And to pleaſe one, they will ſoyl and black the reputation of another, with the filthy ſlime of their malitious and viperous tongues.

* *Humano membrum non eſt in corpore lingua.*

*Nobiliuſve bona, nobiliuſve mala. Owen. Ep.*

It is a good rule that St. *Bernard* giveth us to govern our tongues by: *Let * thy words* (ſaith he) *be few, true, ſubſtantial; many words, falſe words, vaine words, becometh not a Chriſtians lips.*

* *Sint verba tua rara, vera, ponderoſa, rara contra multiloquium vera contra falſiloquium, ponderoſa contra vaniloquium. Bern.*

‖ *De inimico ne loquaris malum ſi cogitas.*

Invectives * againſt other Men are ever evil, but the worſt when they are falſe. The firſt murtherer of all Mankind was alſo the firſt lyar: Two horrible vices and alike bloody. For a Man had better be murthered than belyed; have his perſon ſlain, than his fame. Fly therefore from lying thy ſelf, and fly from lying flattery in another, as from an Aſpe, the poyſon of whoſe ſting is mortal.

For I would have thee underſtand, that a Man may ſin even in ſpeaking the truth when juſt circumſtances forbid it, but he that tells a lie cannot but ſin, and there is no circumſtance can clear him. For ‖ Nature hath knit the Heart & the Tongue together in the bands of Marriage; that which the Tongue brings forth without, (or contrary) to the Heart, is the birth of Adultery. Speak then the Truth from thy Heart, but wrong not thy Brother with a needleſs truth.

(a) *Cor lingua fœderat natura ſanctio, veluti in quodam certo connubio, ergo cum diſſonent cor & locutio, ſermo concipitur in adulterio.*

There are many of theſe (*a*) *Ziphims* that to curry favor with *Saul*, betray *David* : but let ſuch know, that (*b*) *Doegs* truth was worſe than (*c*) *Rababs* lie : and (*d*) *Ham* is curſed for declaring his Fathers nakedneſs though true: take heed much more of ſlander.

And yet this is a common practice in theſe miſerable days, out of the ſame fountain as to ſend forth the ſweet water of bleſſing GOD, ſo the brackiſh water of malediction, or ſpeaking evil of our neighbours. But ſo much as thou falſly detracteſt from thy Brothers good name before *Men*, to pleaſe *Men* , ſo much is detracted from thine before GOD in Heaven, to the raiſing it out of the Book of *Life*, which He hath written.

*Calumny* is ſo called *à Calvendo*, which ( being an old and abſolute word) implyed as much as to abuſe or deceive. The *Grecians* named her *Diabolen*, and that very properly, becauſe ſhe pierces, ſticks, and ſtricks through with the all-harming dart of her venom tongue. (And therefore the *Spartan* being demanded, *whether his Sword was ſharp enough or no* ? replyed, *More Keen than Calumny* : intimating thereby, that no edge of iron and ſteel, could compare in keenneſs with the edge of the tongue. (So that *Calumny* hath two propoſed ends, the one to deceive, which the *Latines* conſidered; the other to hurt, which the *Grecians* oft obſerved. For did you never ſee (*e*) little cowardly dogs bark at gueſts , that durſt not bite beaſts ? why ſuch are the worſer ſort of Men ; who are born only to hurt and vex the harmleſs ; I ſay they are born to that end, becauſe they do ſo lean and incline to that vice, that they are never quiet, but when they have made others unquiet : but I would he would detract only, for oftentimes he adds, and reports thoſe things to have been done and ſpoken by us, which we never ſo much as dreamed of.

This is he that uſeth to frequent other Mens tables, and can make ſauſe to every diſh as it comes to the board, with other Mens diſgrace: And if there be any news at all ſtirring, he pockets up that for his own proviſion, & he never vents it but for his own advantage. For (*f*) he knows that Men are

ſo

a 1 Sam. 13. 19
b 1 Sam. 22 9.
c Joſhua 2 5.
d Gen. 9, 22. 35

*Juſt. Lipſ.*

e *Quibuſdam canibus hoc innatum eſt, ut non pro feritate, ſed pro conſuetudine latrent*. Sen. de rem fort.
*Canes timidi vehementius latrant*. Curt.

f *Eſt natura hominum novitatis avida*

ſo well inclined to have Novelties, that they are as good payment, for a Dinner or a Supper, as eighteen pence to go to an Ordinary. Nay, [a] ſometimes he can ſpread a lie that is of his own coining. And again, ſometimes by a pretty skill that he hath in *Arithmetick*, he can both multiply and divide lies that be of other Mens making, and all to wimble and inſinuate himſelf into the boſom of him, to whom he tells them, that he may [b] lick his lips with the ſweetneſs which this Baby, (or rather Booby) hath ſuck'd from him. Take heed of him, he hath no more truth in him than in an *Almanack*, and no more conſcience in him than there is in an [c] *Tavern faggot*, And therefore, *Though he ſpeaketh favourably, believe him not.*

[c] He that thus felloniouſly robs a Man of this Jewel (his good Name) wounds three at one blow, *uno ictu, uno nictu.*

Firſt, The receiver, impoiſoning his heart with an uncharitable conceit.

Secondly, the Reputation of the Slandered: For a [d] mans name is like glaſs, if it be once cracked, it is ſoon brocken.

Thirdly, the worſt blow lights on his own Soul: For the arrow will rebound, *Maledixit ſibi.* The Slandered ſcapes beſt: For [e] *God ſhall bring forth his Righteouſneſs as the light.* For though that ſome miſchievous & malicious villain, or ſome *Arch glozing Paraſite* level right at him, to hit and to hurt him with their harmful ſhaft, yet do they come ſhort of their aime, for either they hit him not, or if they do, they hurt him not at all. For, an inviolable thing is not ſimply that which cannot be hit, but rather that which being hit, receiveth thereby no hurt, or at leaſt careth not at all for it. And thus doth it fare with the vertuous man, who of himſelf offereth no occaſion of offering him any wrong. And if it fall out, that a man out of a proud and haughty ſtomach, or rather out of a malicious diſpoſition, ſet upon him, or any viperous ſlanderer, or rather louſe-like companion, back-bite, and detract from him, he is then in that caſe like a brazen wall, which the darts of this infernal crew cannot pierce through.

It is moſt true which *Seneca* ſaith, *In judicando criminoſa eſt*

*celeritas,*

[a] *Anglica veridicos dicunt proverbia ſtultos: Ergo Anglis verum dicere ſtultitia eſt Owen: Epig:*

[b] *Adulatores lactant eos quos laudant, quaſi præmio laudis.* Greg: mor: lib: 4. ſup: Job.

[c] *Detractor uno verbo tres ſimul jugulat homines ſeipſum auſcultantem, & eum cui detrahit.*

[d] *Fama ſemel depreſſa, vix reſtituitur,* Sen:

[e] Pſal: 37. 6.

*celeritas*, yet there is many a ſquint-ey'd (a) *Zoylus* that c look aright on no Mans actions, but if he can hereby c logue with another for his own advantage: like *Aug* *Caſar*, he is ready to tax all the world. But he whoſe So looks upon others through the dim ſpectales of Senſe, do oftentimes take a *Judas* for *Nathaniel*, and (contrarily) *Simon Peter* for a *Simon Magus*. Let us therefore ſpare t judge, loſt we be judged to be unjuſt by that juſt Judge, a the dreadful day of Judgement. (b) I, I, this is a ſafe courſe, becauſe we know not whether or no the *Saul* we ſee to day, may prove a *Paul* to morrow.

Again, let (c) us conſider if the party whom we traduce do not as well deſerve to be commended for ſome othe good thing that is in him; And as he may be taxed for hi deficiency in ſome things, to conſider whether he may no likewiſe be praiſed for his proficiency in other ſome, an for theſe good parts which he hath deſerved, be born with all for ſuch as he wants.

*Laſtly*, let a Man make it his own caſe, & handle the ulce rous inflamations of his neighbour as nicely & with as muc reſpect as he would his own. We (d) runn with op mouths to reprehend the ſayings and the deeds of othe and think our tongues too backward in uttering what w have conceived: but (e) if we did deſcend ſometimes into o ſelves, and not alwayes faſten our eyes upon the wallet whic hangeth at his back that goes before us, we might perad venture find a means to cure this intemperancy.

It is hard, when he that cannot order his own life, ſhall b made the Judge of anothers. It is impoſſible for any Ma to diſcern aright the moat which is in his brothers eye, whe there is gravel in his own. The (f) hand can never clean the body, unleſs it ſelf be clean.

It was *Publius Clodius* his beſt policy, leſt *Cicero* ſhou accuſe him juſtly of Sacriledge, to ſtep in firſt, and tell t Senat that *Tully* prophaned all religion in his houſe. Th he that hath moſt corrupt lungs ſooneſt complains of th unſavory breath of others. *Thou hypocrite, caſt firſt out the bea*

*whi*

a *Laudas genere nihil, reprendis cuncta; videto Ne placeas nulli, dum tibi nemo placet.* Owen Ep.

b *Grata eſt enim ſpina ex qua ſpectatur roſa.* Seneca.

c *Nemo eſt negligendus, in quo aliqua ſignificatio virtutis apparet.* Cic.

d *Ad reprehendenda aliena facta aut dicta, ardet omnibus animus, vix ſatis apertum os, aut lingua prompta videtur, quæ meditata pectore evolvat.* Saluſt.

e *Crimina qui cernunt aliorum, non ſua cernunt, Hi ſapiunt aliis, deſipiuntque ſibi.* Owen. Ep.

f *Manus quæ ſordes abluit munda eſſe debet.*

(a) *which is in thine own eye, and then ſhalt thou ſee more clearly to caſt the moat out of thy Brothers eye.*

*Nemo quin ſui benignus eſt judex* (ſaith *Benno*) There is no man but makes an Idol of his own conceit, but only the humble man's eyes are ſo full of his own wants and others perfections, that he admires every thing in another; whilſt the ſame or better in himſelf, he thinks not unworthily contemned.

No (b) marvel, if when we fix both our eyes on others wants, we lake a third to ſee our own. The *Phariſees* are on the Diſciples jacket for eating with unwaſhen hands, while themſelves are not blame-worthy that eat with unwaſhen hearts.

The Uſurer blames his ſons pride, ſees not his own extortion: And whileſt the (c) Hypocrite is helping the diſſolute out of the mire, he ſticks in deeper himſelf. Thus like mannerly gueſts, when a good morſel is carved us, we lay it liberally on anothers trencher, and faſt our ſelves. How d. much better were it for us to feed on our own portion.

There is nothing in this world but is ſubject to the *Errinys* of ill-diſpoſed perſons, whoſe malice is as fatal as is the dart of *Cephalus* or *Paris* ſhaft, which neither a ſeven fold ſhield, nor *Vulcans* cunning workmanſhip, nor *Pallas Ægis* can avoid: For e. raſh judgement often lets a ranckling tooth in Vertues ſide, often calls Chaſtity her ſelf a harlot, and with a guilty hand, throws the firſt ſtone at Innocency. He that ſtrives to pleaſe the intoxicated multitude, labours as much in vaine, as he that ſought to put the winds in a bagg: And the reaſon is, becauſe it is impoſſible to pleaſe the Godly and ungodly, the judicial and injudicial, the Senſible and the ſenſeleſs both at once. Neither *Chriſt* nor his Fore-runner could pleaſe them; *For John came neither eating nor drinking, and they ſaid he had a Devil. The Son of Man came eating and drinking, and they ſaid, Behold, a Glutton, and a drinker of Wine, a friend to Publicans and Sinners.* Yea, ſhould a man lead the life of a bleſſed Angel, yet from f. ſome mouths (wherein *Detraction* cloyſters her ſelf) as much imputation and aſperſion ſhall be

a. *Qui vult alterius oculorum purgare labem, De proprio vitius eruat ipſe trabem.*

b. *Cum tua pervideas oculis malè lippus inunctis, cur in amicorum vitiis tam cernis acutè Hor.*

c. *Neglectis propriis aliena negotia curat.*

d. *Non quod faciunt alii, ſed quid te deceat vide.*

e. *Durum eſt ut qui neſcit tenere moderamina vitæ ſuæ, judex fiat alienæ.*

*Stulta placent ſtultis, obſonia quiſq; palato Digna ſuo quærit, non omnibus una voluntas.*

f. *Reus eſt non qui accuſatur, ſed qui convincitur.*

laid upon him, as can be caſt upon the Devil.

*a.* It is ſaid that *Thetis* the Mother of *Achilles*, drenc him being an infant in the *Stygian* waters, that thereby whole body might be made invulnerable: but ſee the ſeve of Fate, for even in that part of the heel his Mother held h by, was he ſhot by the arrow of *Paris*, of which wound dyed.

a. *Ovid. Metam:*

In like caſe may a man be like *Achilles* in the general dy of his actions, impaſſible, and ſecure from any aſſaul willfull and groſs enormities; yet if he *b.* give way but to handful (as it may be term'd, of folly, not befitting his ticular calling, he ſhall meet with ſome watchful *Paris*, ſo induſtrious Flatterer, or over-buſie envious Sycophant *c.* will take advantage of his weakneſs, and wound his inf tie (ſo much as in him lies) to the utter ruine of his cre which is as dear to him as his Life.

b. *Unicuique dedit vitium natura creato*

c. *Inimicus nunquam caret prætextis criminis.*

Of theſe *Flatterers* are ſhameleſs creatures, ſo fawning ſo baſe, that they are more near the nature of beaſts, t men; And therefore *Diogenes* knew no fitter Epithete to *Ariſtippus*, then *Canis*, the *Kings Dog*. But amongſt al Dog-trickers they have, I like this worſt, when they bit hind, and yet this is their curriſh condition (if not to yet *d.* to ſnarle at every man, whilſt their Maſters feed th and happy is that man that never knew them.

d. *Iſto eſt theſaurus ſtultis in lingua ſitus, ut quæſtui habeant male loqui melioribus. Plaut. in*

What ſhall we do then? Or how ſhall we be ſecured f Calumny? I can only ſuccour thee with two Bucklers repulſe and give abatement to the violence of her char

{ *Innocence*, And
{ *Patience*.

1. *First*, Whoſoever would avoid the bittings of this miſc breathing Goddeſs, let him above any thing arme hi with Innocence; *Conſcientiæ ſatisfaciamus, nil infamam* *remus, ſequatur vel mala, dum bene merearis.* *e.* Let us ſa our own conſcience, and not trouble our ſelves with Fa be it never ſo ill, it is to be deſpiſed, ſo we deſerve well. us not care ſo much what theſe *Dog-tooth'd Criticks*, tongu'd *Satyriſts*, and *Paraſitical Claw backes*, can ſay o

*Sen de ira lib. 3. cap. 22.*

e. *Damnat ſerum vita haud accuſatio. Cic.*

here, as what God will lay unto us in the world to come hereafter; for it is our belief in God, not the worlds belief on us ſhall ſave us; neither *a.* needeſt thou care much for any enemy in this world, ſo long as thou haſt thy inward conſcience for thy friend.

a. *Duo ſunt neceſſaria conſcientia & fama. conſcientia propter te, fama propter alium*, liber:

Saint *b.* *Auguſtine* when he was accuſed of *Petilian* to be a *Manichee* (ſpeaking from the Information of other men) I *ſay* (ſaith *Auguſtine*) *I am no Manichee*, *ſpeaking of mine own Knowledge*, *Eligite cui credatis*, chooſe whether of the two you will believe. And indeed being thorowly acquainted with thy ſelf, what needeſt thou ask any other man what thou art? *Male de te loquuntur, ſed mali, non de te loquuntur, ſed de ſe*: Art thou back bitten? Rejoyce if guiltleſs; if guilty, amend.

b. *Lib. de Bapt. cont. Donat.* c. 10.

*c.* It is only worthy of praiſe, to be commended by the praiſe-worthy; and the definition of reputation is to be valued by men of repute. For, *Non eſt ſpecioſa laus in ore peccati*, (ſaith *Theophilact*) and this was the reaſon why *Chriſt* rebuked the unclean ſpirit, when he proclaimed him to be ὁ ἅγιος τοῦ θεοῦ the holy one of God *quaſi nolens ab immundo ore commendari*, as unwilling to have his fame ſlee in ſo ſtincking an ayre as his breath.

c. *Pulchrum eſt laudari, ſed à viro laudabili. Sen.*

*Qui laudatur verius quam cui maledicitur à malo viro?* It is better to be envyed then pittyed; pitty proceeding out of a cold charity, towards the miſerable; *d.* envy out of a corruption of quality againſt the vertuous. *e.* Every man ought to rejoyce in his innocency, and to ſolace himſelf in his own perfections; for it is as beaſt-like not to know his proper value at all, as it is deviliſh to know it too much.

d. *Invidia virtutis comes.*

e. *Contemptum ſtultis contemnere Dundique laus eſt. Contemni à ſtultis dedecus eſſe modo* Fuſg. *Epig.*

Humble pride is a proud humility, and ſuch as exerciſe it with innocency rather then curioſity, do but ſhew the difference between a noble and generous, and a baſely fantaſtical nature: Whereby then ſhould a man be perſwaded that he is an Imbracer of vertue more then in that he is proſecuted by the reſtleſs venome of the envious; *f.* Let us remember that an innocent honeſt man can no way be diſhonoured. For as envy is the ſhaddow of Vertue; ſo when vertue ſhall come to that perfection, as to reveal it ſelf to the World, then like

f. *Conſcia mens recti fama mendacia ridet* the vertical Sun it abateth all ſhaddows, which the low-creeping objections of fluttering Detraction can ſtir.

*Innocence*, to God is the ſweeteſt *Incenſe*, and a conſcience without guilt, is a ſacrifice of the ſweeteſt ſavour, and the firſt thing thou muſt take unto thee for a buckler.

2 The ſecond is *patience*, which conſiſteth in * bearing unevitable calumnies couragiouſly, and with a high creſt. *Varro was wont to ſay of an ill wife, that either a man muſt endure her, or rid himſelf of her.* Do thou the ſame here, tolerating what cannot be taken away: what ſaid I? Thou ſhouldeſt bear them, nay rather deſpiſe them. * For a generous and Heroick Spirit fears not the adulterate cenſure of a ſenſleſs multitude, nor doth he care how prepoſterouſly the Vulgar comment upon his proceedings, let them conſtrue his meaning as they will, whether they take it with the right hand, or the left, he is ſtill the ſame.

** Ars prima eſt regni poſſe invidiam pati. Sen.*

** Non ſumis, aut ponit ſecures, arbitrio popularis auræ.*

I, I, * theſe are the ſafeſt weapons againſt Calumny, not thoſe which the vulgar fight withall, *Malice* and *Revenge*. As in traveling, if a Dog or a Horſe daſh thee, thou art nothing moved at him, nor ſtrive to do the like to him, but rather rub it off; ſo ſhould we do here, accounting of them as of Curs and Jades, whoſe injuries proceed not from judgement but from froward paſſions, or elſe out of ſome paraſitical humor, to flatter other men hereby * for their own occaſion. It is no diſgrace to the Sun, though Bats and Owles cannot endure it. If an Aſs could laugh, he would laugh at any that could not eate Thiſtles: and therefore if any of theſe Aſſes of our Age ſhall ſpurn at me, I would never ſtand to kick at him again, but I would care as little for his cenſure as his company.

** Nobile vincendi genus eſt patientia, vincit qui patitur, ſi vis vincere, diſce pati.*

** Unuſquiſq; ad quæſtum ſuum callidus. Plaut.*

** Non ego ventoſæ plebis ſuffragia venor. Hor.*

But thou wilt reply, that the meer colour and appearance of infamy is to be feared. If thou be guilty, fear it; if not, why feareſt thou? Apply it not to thy ſelf, and all is well. *Diogenes* was wont to ſay, when the People mockt him, *They deride me, yet I am not derided:* Contumelies not regarded, vaniſh of themſelves into oblivion; but repined at, argue a guilty Conſcience. The beſt anſwer to their ſlanders, is to anſwer nothing, as if the Adverſary were rather to be contemptuouſly pitied then rekoned of.

*Marcus Cato* having received a blow from one; and the party comming afterward to give him ſatisfaction, and to intreat pardon, he ſent him away only with this anſwer; * *I aſſure thee I remember no ſuch matter*: He thought it better, *non agnoſcere, quam ignoſcere*; not to acknowledge, then forgive. And when *Lentulus* had ſpit in his face as he was pleading, he wiped it off, and ſaid; * *He would maintain ſuch were deceived as did deny that Lentulus had a mouth.* *Socrates* received a blow upon the head, and ſaid no more, but that it was great pity men did not know when they ſhould need a Helmit. * They found no fault with theſe indignities, becauſe they did not feel them: for he that is throughly ſeated and compoſed in himſelf, moves in ſo high an orbe, and ſo far a diſtance from the earthy boſom of malicious & ill diſpoſed men, that their unſavoury belchings and exhalations cannot poſſibly annoy him: neither can the back biting and ſlandering of any mercinary baſe minded Flatterer appale him, becauſe he hath innocence and patience for bucklers to defend him.

To conclude this point; * If thou deſireſt to be well ſpoken of, then learn to ſpeak well of others: and when thou haſt learnt to ſpeak well, then learn likewiſe to do well, ſo ſhalt thou be ſure to get a good name. Be not long tongued thy ſelf, and ready to blaze abroad the infirmities and ſlips of others. *Judge* * *nothing* (ſaith the Apoſtle) *before the time, when the Lord will lighten things that are hid in darkneſs.* * He is made ſubject hereby to Gods Judgement that judgeth another man. And therefore, *whilſt we are in the way* (ſaith *Aug.*) *let us bear one anothers burthen; that we may reſt together at our journies end.*

Laſtly; * ſtop thine ears againſt theſe fawning *Paraſites*, & againſt all ſlanderous tales whatſoever that are againſt thy Neighbours Credit: For, * the Slanderer is as the Theif; he that hearkens to him as the receiver; if there were no receiver there would be no theif. Men would not ſo bur-

then

* *Non memini me percuſſum.*

* *Dicam eos falli qui te negant habere os.*

* *Malum non eſt quod non ſentitur. Sen.*

* *Neminem accuſaveris, nec laudaveris cito.*

*1 Cor 4 5.

*Rom. 2 3.

**Non enim ſolum ille reus eſt, qui falſum de alio profert ſed & is qui cito aurem criminibus præbet.*

*Bern. de conſid*

* *Aures claudendæ ſunt adulatoribus. Sen ad Lucil. Epiſt.* 53.

then themſelves with the Coals of Contumely, if they had no where to unload them: And therefore not I, but the Lord ſaith, *Thou ſhalt not receive a falſe tale*: It is ingrafted in the diſpoſitions of many men, not only to give open, but credulous ear to all whiſpering reports, and the more willingly, if they treat of any wrong done, or to be done: but he offends not only that utters Calumnies, but he that heares them with approbation: and (a) whoſoever preſently gives credit to the flatterers accuſation, it is to be fear'd, that he is either wicked himſelf, or very childiſh in diſcretion.

Exod. 13.1.

a *detrahere, aut detrahentem audire quid horum ſit damnabilius non facile dixerim. Bern. de Conſiderat.*

I know well they will inſinuate, and fawn upon thee, making a ſhew of Love in their Countenance, but believe me they are (b) Aſps and Vipers, which blow in their poiſon through ſoft deceitful kiſſes, and they will ſpeake as ill, nay worſe of thee to another man for their own advantage, and therefore, *Though they ſpeake favourably, believe them not.*

b *Habet ſuum venenum blanda oratio Sen.*

Thus I will leave the *Agent* in his wickedneſs, and come to ſpeake of the patients weakneſs; for as there is iniquity in the one, ſo there is infirmity in the other: as there is ſubtilty in the flattering deceiver, ſo there is great ſimplicity in the credulous believer: and were there not indeed ſo many Fools in this kind, there would not be ſo many Flatterers in the other kind: and therefore, one compares theſe flatterers unto Wolves, for as they by tickling and ſtroaking of Aſſes do uſe to devour them, ſo my Paraſite (this Wolf in a Lambs skin) if he can meet with ſuch an *Aſs* as will believe him, he will claw him, to prey upon him, and tickle him in the ear till he tickle him to death.

There is a monſtruous fable in the (c) *Alcoran*, that the earth is placed upon the ſharp end of an Oxes horn, the weakneſs whereof is the cauſe of Earthquakes: Though that be a tale, yet this is (d) moſt true, that he that fixeth his eſtate on a flatterers ſharp (or rather ſmooth) tongue, will put an Earthquake into it, and (e) *ſoon run to ruine.*

c. *Alcor. lib* 4.

d. *Experientia docet, & nocet.*

e. Pro. 26 28.

I cannot more fitly reſemble a Flatterer, than unto a Fowler, and the credulous man unto a fooliſh bird called a *dotterel*; for I have ſeen both of them caught, and both after one manner. For firſt, the Fowler after he had pitched his nets, with hands and knees he creeps upon the ground to drive them (having ſtill an eye unto his game:) (*a*) ſo doth the flatterer, cap, and cringe, and crouch down to the very ground ( having ſtill an eye unto his own profit. ) Again, I have obſerved, that in driving them, as the *Dotterel* (making a ſtand ) ſtretcheth forth a wing, that then the Fowler ſtretcheth forth an arm; if both her wings, then he both his arms: and if ſhe ſtretch forth her wing upon her leg, in like manner does my *Dotterel catcher*, his arm upon his leg, and all to drive this poor innocent bird into his nets by his cunning and guileful imitation. For the flatterers art is nothing elſe indeed, but a delightful couſening, and like the reflection of a Looking glaſs, he imitates any action that you uſe, till at laſt he makes thee a very *Dotterel.* For what's a Spiders web but a net for a Flie? and a flattering tongue, but a trap for a Fool? Witneſs *Solomon*, who ſayes, that (*b*) *A fool will believe every thing that is told him.*

I will not abuſe your *patience* in diſcourſing too much upon the *Patient*, leſt ſpeaking too much of his weakneſs, I bring mine own in queſtion, only give me leave to ſtrengthen him with ſome few *Cautions* that are needful for him: For I am of the *Patients* ſide, whilſt the *Agent* tickles him on both ſides; for either he praiſeth him more then he deſerves, or elſe promiſeth him more than ever he means to perform.

Take heed therefore { of his Praiſes
{ of his Promiſes. }

Firſt, the flatterers tongue walks alwayes in one track of unjuſt praiſes, and knows no more how to diſcommend than to ſpeak true: and therefore (*c*) *Auguſtine* hath defined flattery to be *fallaci laude ſeductio*: A ſeducing by a deceitful praiſe, commending him to be liberal, which is either vainly prodigal, or extreamly covetous, telling another that he is humble and familiar, when he is baſe and degenerous; and praiſing another for ordering himſelf well, in all things, when he doth palpably amiſs in many things.

For

a *Omnes blanditores obſequioſi, ſervules, & humiles ſunt. Ariſt. Eth. lib.* 4.

b Pro. 14. 15.

*Vereor ne de me narratur Fabula.*

c. *Aug. ſup. pſal.*

For what is *flattery* but (*a.*) *Exceſſus delectandi aliis verbis ve* *factis*? An exceſs in pleaſing both in words and actions, t the end that they may wind themſelves into the familiarity of thoſe, *b.* out of whom they mean to make a commodity unto themſelves?

If he be an ordinary *Flatterer*, he will have certain common attributes, which may ſerve every man; if he be a cunning *Flatterer*, he will follow the *Arch-flatterer*, which is a mans ſelf; and wherein a man thinketh beſt of himſelf, therein the *Flatterer* will uphold him moſt. But if he be an impudent *Flatterer*, look wherein a man is conſcious to himſelf, that he is moſt defective, and is moſt out of countenance with all in himſelf, *c.* that will the *Flatterer* intitle him to perforce.

His purpoſe is, *d. Virtutem non colere, ſed vitia colorare*: Not to imbrace vertue with a good Intention, but to paint over vice with a fair complexion. For there is no vice which hath not from him his colour, his allurement: And his beſt ſervice is, either to further guiltineſs, or to ſmuther it. Eſpecially *e.* there is no action of greatneſs, that paſſeth without the *Flatterers* artificial commendation. For doth his Great-one mean to catch the people in his cap, and make courteſie intrap their ſimple underſtandings? He avowes him to be humility it ſelf. Doth pride and ſelf-opinion make him look bigg? He carrys himſelf like a Prince, to whoſe place it belongeth not to looſe of his height, by declining to familiarity. Doth he ſpend? He reckons not his own eſtate, ſo he may ſupply the wants of others. Doth he ſave? 'Tis nobly done not to undoe his poſterity. Loves he warrs? Magnanimity and Fortitude ſhines in him. Is it peace? No Common-wealths man are ſo worthy as the preſervers of peace. In a word, Doth he what he will? He doth vertuouſly. Let him get proſperity, and get it how he can, he ſhall not want vertue: For *f. Proſperum ac fœlix ſcelus virtus vocatur.* Let the *Flatterer* alone for multiplying thy praiſes, ſo that thou wilt divide to him thy goods. *Hic ladois numerat, du ille laudes munerat*: But though he ſpeaketh favourably be-

lieve

a. Tho. Secunda ſecunda queſt: 95. art. 1.

b *Peſſimum veri affectus & judicii venenum ſua cuiq; utilitas* Tac: hiſt. lib: 2.

c. *Dixit Anaxagoras album eſſe Niveum, gravis quolibet Hic ætas multos vidit Anaxagoras* Owen epig:

d. Bern: ſup cant: ſer 66.

e. *Laudavit vivas corvi vulpecula pennas; Hei mihi quod vulpes ſecula noſtra ferant.* Owen epig.

f. Sen. Trag. herc. fur: Act. 2. ſc. 1.

lieve him not *Simonides* compares theſe kind of Men to *Cookes, who do ſweeten with ſauces theſe kind of meates which of themſelves be bitter and ſharp.* Even ſo theſe Flatterers, *verbis coquinariis:* (that I may uſe the Proverb,) do ſooth us in thoſe things (*a*) which indeed ought to be rebuked and reproved, and with their well cook'd and dreſſed words, do (as it were) (*b*) make us to have ſo good an opinion of our ſelves, that we account thoſe things to be vertues in us, which indeed are vices, and worthy of much reproof.

(*c*) It is reported that all beaſts are wonderfully delighted with the ſent of the breath of the *Panther*, (a beaſt fierce and cruel by nature) but that they are as affrighted with the ſternneſs of his looks. For which cauſe the *Panther*, when he hunts his Prey (hiding his grim viſage) with the ſweetneſs of his breath allures the other beaſts unto him, who being come within his reach, he Rends, and cruelly doth delaniate them.

(*d*) Even ſo theſe Patrons and Minions of falſe pleaſures (the Flatterers) that they may prey upon the credulity of theſe abuſed Great Ones, imitate the *Panthers*, extenuating and (as much as in them lies) hiding the groſneſs, the uglineſs, and the deformity of thoſe follies they perſwade unto; and with a falſe gloſs, varniſhing and ſetting out the paradiſe of uncontrolled pleaſures, to the ruine oft times of the informed, and glory of their own impiety. *e O that ſome ſtrong Weſt wind would rid our Land of theſe Locuſts.* It is a fearful and Fanatical blindneſs for a Man to carry his eyes in a box, like *Plutarchs* f. *Lamia*, and only look into himſelf by the eyes of his Paraſites, as if he deſired to read the *g Catalogue* of his own good parts through the *ſpectacles of flattery*; which makes the leaſt letter of a great ſhew, and ſometimes a cypher to be miſtaken for a figure. The Sycophants language is a falſe glaſs, and repreſents thy Conſcience white, when thou mayeſt change beauty with the Moore, and not loſe by the bargain.

h. *O what a happy Man is he that neither flattereth, nor is flattered; deceives, nor is deceived: that neither doth hurt, nor re-*

(a) *Sæpe flagellantur in carne proprio qui laudantur in ore alieno.*

(b) *Sunt nonnulli qui dum malefacta hominum laudibus efferunt augent quæ increpare debuerant.* Greg. lib. 18 part. 4: cap moral, di. 46.

c Plin. hiſt. lib. 8 cap. 17.

d: *Laudare aliquem de quo non eſt laudandus, vel plus quam eſt laudandus, vel nuper ſive quo fieri debet.* peccatum eſt Alex: ſecunda ſecundæ.

e Trelle de Adul et. Exod. 10: 19

f. *Lamia domi cæca, foris oculata.* Plaut.

g. *Intus teipſum conſidera, non qualis ſis aliis credas* Sen. ad Lucil: epiſt: 81

h. *Hieron. ad Demetriadem.*

*ceives hurt.* a. Happy indeed ſhall we be if we underſtand thi more happy if we repel it, moſt happy if we be of St. *Auguſtines* mind; *b.* not to think thoſe happieſt who have moſ praiſes, but thoſe who deſerve thoſe praiſes. And therefore when theſe *Paraſites* praiſe thee, think it is but to prey upon thee; And, *Though they ſpeak favourably, believe them not.*

*Secondly*, As thou art to take heed of their *praiſes*, ſo thou art to beware of their *promiſes*. For as there are *paraſites* that will praiſe thee more than thou deſerveſt, for their own commodity; ſo there are *Flatterers* that will promiſe thee more than they mean to perform, partly to make uſe of thee, and partly for their own vain-glory.

Theſe are they that receive and entertain their Favourite and followers, with kind geſtures and good language only, *c.* unmeaſurable in promiſes, but ſparing in miniſtring to their wants: Whom I may fitly compare to *d.* ſome fruit which by a luſhious ſmell, and delightful colours, invite a man to eat, but prove unſavory and diſtaſteful.

Theſe are they that will uſe men as they do their *Wate ſpaniels*, to fetch and bring, and for your labour, they ſpit i your mouths, and make you their mocking-ſtock behind your backs.

Theſe are your frothy, barmy-headed, ſuperficial, glozing-Gulls, that *e.* put more confidence in their words, than meaning; and more to the pronunciation, than their words.

Theſe are they that are the reflection of higher Subſtances, whoſe ſuggar-candied promiſes, and fuſtian proteſtations, bring more petitioners to their doors in the Vacation, then you ſhall find of Clyents at a Lawyers in the Tearm-time.

Theſe are your *under-Spheares*, that follow the *motion* of their *Primum mobile*, whoſe greateſt glory is to have grace and favour with the higher Powers, when in the mean time, they have little or no Grace in themſelves, and *f.* have leſs will (if power) to ſhew any favour to thoſe that rely upon them, *Though they ſpeak favorably, believe them not.*

When the Devil promiſed CHRIST the kingdoms of the world, and the glory of them, it was more than he meant our

Saviour

a. *Cavendum eſt ne aſſentatoribus patefaciamus aures nec adulari nos ſinamus, quo falli facile eſt, tales enim nos eſſe putamus ut jure laudemur Cice in Lelio.*

b. *Bonum eſt laudari, ſed præſtantius eſt eſſe laudabilem. Sen. lib. de moribus.*

c. *Promiſſis dives quilibet eſſe poteſt. Ovid:*

d. *Verba promittentium Cupreſſis ſimilia, quæ ſublimes cum ſint & pulchra, fructum non habent Plut. Ap.*

e. *Priuſquā promittas delibera, & cum promiſeris facias, ut ne quis merito tuo te oderit. Stob: de Mor:*

f. *Cum tot populis in aula ſtipatus eas, in tot populis vix una fides Sen: Her: Fur:*

Saviour, or at leaſt more than he could perform, for theſe were not in his power. Now becauſe in all things we muſt be as unlike the devil as may be (leaſt he challenge us for his own) thence we may learn (*a.* ſaith a reverend Divine) to be wary and watchful to our promiſes, that therein we be not like unto *Satan*, *b.* promiſing that which we never mean to perform, or never can perform, though we mean it.

What a devil then do theſe men mean to choake a man with ſuch promiſes, as they have neither power nor will to perform?

*c.* I cannot more fitly compare the friendſhip of theſe *Court-holy-water-ſquirts* to any thing, then to thoſe *Apothecary drogues*, which are hot in the mouth, and cold in the operation: For it *d.* is quick to promiſe, and ſlow to perform; receiving Subſtance, but returning ſmoake; *At fumo pereat qui vendit eundem. Homer* writing of *Vliſſes*, ſaith, that *Whatſoever he ſpake proceeded from his heart*; this will never be juſtly affirmed of theſe in after-ages. Large promiſes in him that hath neither power nor will to perform, are figures of cruelty, and better it were for a man at firſt to be denyed, then at laſt deceived. *e.* The property of a true friend, is to perform more than he promiſeth, (of theſe we may find ſome) but the condition of a diſſembler, is to promiſe more than he meanes to perform (of theſe we may dayly light upon too many.)

*f.* *Das nunquam, ſemper promittis Galla roganti.*
*Si ſemper fallis, jam rogo, Galla nega.*

*g.* In the Countrey of *Carinenſis* (of *Spain*) there is a River that ſhewes all the fiſh in it to be like gold, but take them into thy hand, and they appear in their natural kind and colour: And what of that? I will apply nothing, but that may imply ſomething. For let a man fiſh for preferment (without a golden hooke) here upon our *Engliſh* ſhore, and ſome vainglorious gull as thou mayeſt take in hand, will gliſter in his promiſes, as in his garments, but bring him to the touch, he is but droſs: Thou ſhalt find, *That all is not gold that gliſtereth*; no, no, his words are froth, and his heart as hollow as his head is ſhallow: *Though he ſpeaketh favourably, believe him not.*

*a.* Mr. *Perkins in Mat.* 4.

*b.* *Nemo ſerve credis niſi ei quem fidelem putat. Perdiciſſimi eſt igitur hominis fallere eum, qui læſus non eſſet, niſi credidiſſet. Cic: pro. Roſ.*

*c.* *In domo Principum numera tantum amicitia incue irritamque permanet. Plin. Pan.*

*d.* *Nulla fides pietaſq; viris qui caſtra ſequuntur, Venaleſque manus. Lucan.*

*e.* *Turpe erit in miſeris veteri tibi rebus amicis Auxilium nulla parte tuliſſe tuum. Ovid: Pont:* 2.

*f.* *Mart: Epig: lib:* 2. *Epig:* 25.

*g.* *In Caraunenſi Hiſpaniæ agro, fons eſt aurei coloris omnes oſtendens piſces, nil extra illam aquam cæteris differentes. Plin: nat: hiſt: lib:* 2. *cap:* 103.

*Antigonus* was called *Doſo*, becauſe he uſed to promiſe much, and perform little, (like him that promiſed *centum oves*, and brought but *centum ova*,) I will not call any of your *muskie Courtiers Doſo*, though ſome of them do ſo: as they are *Giants* in their *words*, and *Dwarfs* in their *deeds*, they have Maſculine promiſes, and Feminine performances: their tongues are as ſupple as their hammes; they ſooth all in ſpeech, yet ſeldom ſpeak in ſooth; their hearts are many regions from their tongues, *Though they ſpeak favourably, believe them not.*

They have quite forgot their Grammar rules, that to promiſe and to pay are joined together, becauſe that b. *Promiſe is a debt that muſt be paid*; but it may be they love to pay no debts. If ſome had known it ſooner, I know whoſe debts might have been paid the better. *Owe nothing but love*, ſaith the Apoſtle. Allow this, but if theſe pay it, it is in cracked coyne, not currant in *Gods Exchequer*. For, their *Love* is diſſimulation, and their Charity not cold but dead. If promiſes be debts, theſe *Undertakers* are ſuch bankrupts, (though not of wealth yet of honeſty) that they will never pay, though you give them time till Dooms-day. If thou ſeeſt them, truſt to thy ſelf, nay rather in God: for, *he* that truſteth in him ſhall fare never the worſe*: but if thou truſt to theſe, it is ten to one thou ſhalt fare never the better: And therefore, *Though they ſpeak favourably, believe them not.*

More is proteſted now then in former times, but leſs done. It is wittily e. obſerved that the old manner of ſaluting was, *to take and ſhake one another by the hand, now we lock armes, and joyn breaſts, but not hearts.* The old handful was better than this new armeful. The *Romans uſually painted Friendſhip with her hand on her heart*, as if ſhe promiſed to ſend no meſſenger out of the gate of her lips, but him that goes on the hearts errand. Now we have ſtudyed both textures of words, and pretextures of manners to ſhrowd diſhoneſty. f. How common a thing is it to ſee one man imbrace another with ſuch friendly complements, as though they were knit in the inſoluble knot of perfect Friendſhip, and yet alas how farr

from

*Plutarch*

a. *Plus tibi polliciti sis præſtandum non minus unde Una data eſt homini lingua manuſq; duæ. At tu nil præſtas; promiſſis plurima tanquã Mare data linguæ ſit tibi, nulla manus.* Owen. Epig.

b. *Omne promiſſum cadit in debitum.*

c. *Pretty Pol ſed denique* [illegible] *Sol.* Rom: 13. 8

d. *Si bene quid facias facias cito, nam cito factũ Gratum erit, ingratum gratia tarda facit.*

d. Eccl: 32. 24

e. *Non temperare manus à pulſare ut ore, eſt animi ſignũ valde impotentis, adeoque ejus, qui nihil minus ſentit quam quod oſtendit.* Tacit

f. *Video blandas ſalutationes, amicos complexus, hilares compotationes, cæteraq; officia humanitatis, ac orẽ indignam ficta* [illegible] *omnia.* Eraſ:

from meaning well one to another ?

How ſwift *a* are ſome men with golden words to promiſe, and how ſlack to perform ?

How eaſie to have a friend in words, and how hard to find one in deeds ?

a. *Cræ: do non hodie, ſic nego quotidie.*

For you ſhall have ſome that by a ſpecial kind of mouth-giew, will cleave readily to all acquaintance, and at the firſt daſh (after the ſaluting of the ſhaddow of your ſhoe-ſtrings) will ingage himſelf to do you any friendly office that lyes in the uttermoſt compaſs of his power. But take heed how any time thou truſteſt one that is too general, for he can never be at any time particular. Common courteſie is no courteſie, and *b.* he that is kind to all, is commonly kind to none. He loves us beſt, that does for us moſt; But he that ſpeaketh much more than he thinketh, performeth alwayes much leſs than he ſpeaketh: So he ſhewes himſelf to be ſuch as he would be, he cares not though he be not ſuch as he ſhould be. Truſt him not any way, till thou haſt tryed his every way: His affection is a fiction, *Though he ſpeaketh favourably, believe him not.*

b. *Amicus omnium, amicus nullorum. Cic. de Amic.*

Thus with as many good Wiſhes to the Patient as to my ſelf (wiſhing him hereafter to take better heed of the Agents flattering praiſes, and his fuſtian promiſes) I kindly take my leave of him, till the next time I meet with him, which will not be long, for I know I ſhall have occaſion to ſpeak with him again in handling of the next thing, which is to be ſpoken of in order, which is the *Malady, Credulity.*

The World is but a wild *Forreſt of fools*, and the *Credulous man* is one of them, and the *flatterer* is his ſhaddow. They ſay that he that will paſs quietly through a Common-wealth, muſt avoid the *Fool*, and take heed of the *Knave*; But there is a great dale of more danger in the *Knave* than in the *Fool*, for *c. Credulity* is rather a fault than an offence, for it hurteth no man but it ſelf: But in this deceit is both the offence in promiſing the *Credulous* more than he means to perform, (for ſo he doth what he ſhould not:) and the fault in failing of what he promiſed (for ſo he doth not what he ſhould.)

c. *Credulitas error magis eſt quam culpa, & quidem in optimi cujuſq; mentes irrepit facillime, Cic. ep. 10*

The Maſter-piece of this Art is, to draw on the *Credul* by performance of ſmal things, that he may the more finel fetch him over in the greater (as *Fabius* a. *Maximus* told *Scip* preparing for *Affrica* concerning *Cyphax*: *Fraus fidem in paro ſibi perſtruit, ut cum operæ pretium ſit, cum magna mercede fall* The only remedy againſt ſuch Crafts-maſters is this, no to truſt, for he that truſteth not can hardly be deceived, and therefore, *Though he ſpeaketh favourably, beleive him not.*

Let us much (or rather this little) ſuffice to have ſpok of the *Malady*, and for this Brevity I will make thee ſom amends in applying of the *Remedy*. *Beleive him not. Though he ſpeak favourably, beleive him not.*

It ſeems *Virtue* had once the Empire of the world, for antiquitie ſhews many coyns of her ſtamp; and even this ag ſo fears her power, as every one will wear her livery, though few do her ſervice. *Seemings* are now ſought, *Beings* though ſuperfluous. The labour of moſt Men now a days, is not to obtain *Truths* but *Opinions* warrant: It is a thing therefore very difficult to find out the humours of Men, becauſe ſo many diſſemble their diſpoſitions. This c. buſineſs requir a crafty and experienced wit, for deceit is never ſo ſoon diſcovered as by the deceitful, whereas *Credulitie* and too *Ca*dide a conſtruction of anothers outward ſhew, is a d. meer ſickneſs in the judgement, and weakneſs in the underſtanding, and the only diſadvantage to an honeſt heart. For as the *Orator* ſaith, *Ut quiſque eſt vir optimus, ita difficillime eſſe alios improbos ſuſpicatur*, becauſe he wills no Man ill, therefore he e. thinks that he hath no Mans ill will: But the Handmaid of Wiſdom is ſlow-belief. For there be ſome that ſeem the very images of Sanctity, lowly, courteous, modeſt, humble, their eyes fixt on their graves, their hair ſhorter than their eye-brows, as though they were mirrors of Religion and Piety, and yet have nothing within but artificial knavery, fraud, deceit, and hypocriſie. The f. beſt diſcoverer of Mens minds are their actions, the beſt director of action is counſel, and the beſt tryal of counſel is experience. For Moral Honeſty (like *Chriſtian Piety*) conſiſts not in verbal pro-

a Liv. anal. lib 13 μὶ μικρῷ ἀπιϛῖν.

b *Paucis credendum, nec niſi iis quorum longo uſu cognita tibi fides.* Cic. ad Frat.

c. *Annoſa vulpes non capitur laqueo.*

d. *Seni dare verba difficile.* Ter. *Fallitur ex facili qui caret arte doli.* Ovid.

e. *Innocens hominum genus eſt maximè obnoxium violantiæ. Errat qui iſtorum, qui occurrunt, vultibus credit.*

f *In verbis ne nimium mihi* [illegible]*i, ad facta abi* lip. pol. lib. 1.

profeſſion and proteſtation, but in actual practice void of all corruption, and ſpotleſs.

1 Firſt therefore, he that will not be deceived by thoſe that make Religion the Cloak of their ambition, muſt not liſten after their words, but look into their actions, leſt his ears that tickle with ſome pleaſing report, do afterwards tingle with the ſmart of the Blow. For, as *Alexander* ſaid to *Antipater*, *That outwardly he did wear a white garment, but it was lined with purple*: So, the (*b*) holieſt men in ſhew, prove often the holloweſt men in heart; for there are ſome, that with an external ſhew of chirping piety will mask their damnable dealing. But take heed of them. Theſe (*c*) Harpies have virgins faces, but vultures tallons: *Though they ſpeak favourably, believe them not.*

I can neither give nor receive better Caution then St. *Ambroſe* his counſel and admonition; *d*, *Neque adulantes nos, nec adulandos cuiquam exhibere: alterum enim calliditatis eſt, vanitatis alterum.* Let us neither flatter, nor ſuffer our ſelves to be flattered: for the one is a ſign of craft, the other of folly.

2 And ſeing Flatterers are ſmooth and falſe, a kind of people to deceive and intrap us, (*e*) let us be very careful again in the choice of our company, our friends, and our counſellors: and let us (*f*) chooſe ſuch as are *timentes Deum, & veritatem amentes*, fearers of God, and lovers of the truth: ſuch as do deſire to pleaſe their friends, that they may be thereby profited and not hurt: ſuch as (with the Apoſtle) had (*g*) *Rather pleaſe God than man*. And ſeing it is hard to find ſuch an one, let us follow the counſel of the Wiſe man, *amici tibi ſint multi, Conſiliarius autem unus:* (*h*) Though our friends be many, yet let our Councellors be few, *Be at peace with many, nevertheleſs have but one counſellor of a thouſand*, Eccluſ: 6: 6.

A Man may g. keep a corner of his mind from his friend, and it be but to witneſs to himſelf, that it is not upon facility, but upon true uſe of friendſhip that he imparteth himſelf.

It is not fitting that things determined ſhould be communicated, but to thoſe without whom they cannot be effected.

The

*a De fide cujuſq; magis oculis quā auribus credendum Ruffin.*

b *Neſ. is quale tegat ſplendida vita malum.*

c. *Foris vultu applaudunt virgineo, intus Scorpionis pungunt aculeo. Alan. de Complanct. nat.*

d *Ambroſe.*

e. *Nam multi more atq; exemplo iſto vivunt, quos cum cenſeas eſſe amicos, reperiuntur falſi falſimoniis, lingua factioſi, inertes opera, ſubleſta Fide. Plaut.*

f *Deligas quem diligas.*

g Gal. 1. 10.

h *Auxilio multi conſilio mihi erius pauci. Sen.*

i *Metellus aliquid militia interrogatus, ſi (inquit) tunicam arcani mihi conſciam ſcirem in ignem abjicerem. Plut. de Grac.*

The tongue of a fool craves a peece of his heart to eve
man that ſits next him; but prying policy ſayes, (*a*) It is
ſafer to know what a man ſpeakes, then to ſpeak what
knows. There is no better *Philoſophy* then for a man
learn ſilence. And as it is good to forbear to talk of thi
needleſs to be ſpoken; So it is much better to conceal thi
dangerous to be told: for he that reveals a ſecret, make
himſelf a priſoner, and how canſt thou truſt a man with th
thou canſt not keep thy ſelf? But, *open not thy heart to e*
*man, leſt he requite thee with a ſhrewd turn*, Eccleſ. 8 19. Y
there are ſome that are never well but when they are unpac
ing their Boſoms with words, and whiſpering their thoug
in the ears of their reputed Friends: and at length, throu
the perfidiouſneſs of ſome falſe Brother, they are brought
ther to die ſhameful deaths, or live the like lives. O do n
God ſo great diſhonour, as to *Demi-deffie* a flatterer, in maki
him privy to thy heart and thoughts. For, *There* (*c*) *is a fri*
(ſayeth the Son of *Syrach*) *who being turned to enmity & ſtri*
*will diſcover thy reproach.* (*d*) *Prove him therefore firſt, and be*
*haſty to credit him*, Ecclus. 6. 7. And, *Though he ſpeak fa*
*ably, believe him not.*

(*e*) *Nothing doth countervail a faithful friend* (ſaith the wi
man) (*f*) *and his excellency is unvaluable.* And therefore a you
Souldier having won the Race, *Cyrus asked him if he wo*
*change his horſe for a Kingdom. No ſurely my Leige* (*quoth he*
*yet would I willingly foregoe him to gain a true friend, could I te*
*where to find him.* For indeed, (as the Son of *Syrah* ſaith
*He that hath found ſuch a one hath found a Treaſure.* Eccleſ 6. 1

And Ancient *Menander* accounted him happy, that ha
but met a ſhaddow of a true friend. I mean (*g*) ſuch a frien
whoſe boſom is a cloſet, where one may ſafely lay up hi
complaints, his doubts, his cares, and ſecrets, and look ho
he leaves them, a man may be ſure to find them. No, no
(*h*) Friendſhip was wont to extend *uſque ad aras*, but now it ex
tends *uſque ad crumenas*, every (*i*) man almoſt meaſuring ever
thing by the rule of his own profit. But (although tho
oughteſt to give greateſt credit in caſes of greateſt weight to
the

a *Ex una eſt virtus præſtare ſilentia rebus.* *Et contra, gravis eſt culpa tacenda loqui.* Ovid.

b *Ut vitrum quia pellucidum eſt nihil celat, ita quidam nihil tegere, nihil diſſimulare norunt; quicquid in animo eſt, id proximis omnibus palam eſt.* Stob. de Prud.

c Eccleſ. 6. 9.

d *In minimis rebus qui deficit, ille putatur. In magnis nullam velle tenere fidem.*

e Eccleſ. 6. 15.

f *Amicus magis neceſſarius quam aqua & ignis* Sen.

g *Fœlix amicus cui vel unus contigit.*

h *Cui tuam rem cum crediderις, ſtate omni cura dormias.*

i *Ubi amici, ibi opes: & ubi opes ibi amici.*

k *Turpe quidem dictu, ſed ſi modo vera fatemur, Vulgus amicitias utilitate probat* ovid. Pont. 2

the counſel of thoſe whoſe wiſdom and experience have formerly approved their ſervice, yea a: ſuch as advie, either to ſooth thy humour or for their own particular advantage may well be heard, but ought not to be truſted. And therefore, *Though theſe ſpeak favourably, believe them not.*

Plain dealing is dead, and what we moſt lament, dyed without iſſue. b: The name of an honeſt Man is grown odious, and the reputation to be ſuch is a clog to a Mans riſing. For, albeit Mens eyes be dazled with the ſplendor of vertue, and cannot chooſe but admire her beauty, yet have they no power to follow her. Many are content to woo her, but few to wed her: and c: many will be ready to praiſe her, that will let her ſtarve for cold, before they will take her in and warm her by their fire.

In times paſt, he that learnt the ſeven d: Liberal Arts, as *Grammar*, the key of Knowledge; *Logick*, the rule of Reaſon; *Rhetorick*, the Mother of Eloquence; *Muſick*, the ſweet recreation of wearied Minds; *Aſtronomy*, the ſecret Knowledge of Nature, and courſe of the Heavens; *Arithmetick* the Art of Numbering; and *Geometry*, to work by Rule, Compaſs, Weight and Meaſure: He had obtained and gotten even a World of Wealth and Treaſure. But in theſe wretched days, he that knows not the Eight Liberal Science, called, *Ars Adulandi*, knows not how to live.

While *Homer* was living, he was little regarded, but being dead, *Alexander the Great* made great report of him. And ſo it fareth here, wiſe Men are not wanted till they be lodged in their graves: But in the mean time e: the deteſtable crew of Fools, Flatterers and Paraſites, receives the largeſt gifts at blind Fortunes hands: for now a dayes whileſt Wiſe Men beat the buſh, Fools catch the Birds: and while Valiant Men crack the Nuts, Cowards eat the Kernels.

This Fool catching Trade, the *Art of Flattery*, may be called indeed *Scientia Liberaliſſima*, not that it containeth any liberality of Vertue, or honeſt Knowledge; but becauſe benefits are ſo liberally contributed unto it, as daily experience ſheweth, for as one ſaid, that now a dayes one cluſter of Law is worth a whole (a)Vintage of *Divinity*; ſo may I ſay,

a Συμβ[illegible] [illegible] ἥδιςα ἀλλὰ τὰ κάλλιςα. Con*ſule nonquæ ſuaviſſima, ſed quæ optima. Laert. in Solon*

b. *Improbitas tanti, probitas jam denique parvi Penditur, ut probrum pæne ſit eſſe probum.* Owen Epig.

c. *Virtus laudatur & alget.*

d *Gram loquitur, Dia vera docet, Rhet verba colorat. Mu canit, Ar numerat, Geo: Ponderat Aſt colit aſtra.*

e. *Vivere neſcit Ut bene vulgus ait, qui neſcit diſſimulare.* Paling

f *Res humanas ordine nullo fortuna regit, ſpargitq; manu munera cæca, &c.* Senec.

(as I daily ſee) that ſome of *Will Sommers Kindred* ca
more in one year with fooling, than ſome honeſt pai
Student can get all his life time with plain dealing. O h
I ſuffer when I ſee ſo many men fall from vertue, and ad
themſelves to this filthy Trade of Flattery, whereby both N
blemen, Gentlemen, and good Natur'd men abuſed; a
fools, flatterers, diſſemblers, and jeſters nouſled in im
dency, and nouriſhed by pittie thievery, like the waſp th
liveth upon the labour of the painful Bee.

a. *Juriſprudentes prudentis jure vocantur.*

*Tam bene cum ſtudeant provideantq; ſibi.* Owen *Epig.*

For you ſhall have a *Stigmatical Thraſo, ex populi*, the ſcu
and dregs of the people, that hath neither Wit nor honeſty, n
nor any commendable quality, as means to inſinuate in
favour, but garrulous pratling unworthy chaſt ears, ye
ſhall he want no countenance (no nor maintenance) if ſo
be he can but this Art of Flattery, to feed the flame of wi
kedneſs with the feuel of ſinful foppery.

Though a man were an *Ocian of Learning*, as *Plutarc*
is called; or if a man were ſo ful as *Plinie*, whoſe works a
*inſtar mille voluminum*: if a man were a *Treaſure-houſe of Letter*,
as *Picus Mirandula* writes of *Hermolaus Barbarus*; as *Eraſm*
of Biſhop *Tonſtal*, *a world of leariniug; mundus eruditionis*, abo
ding with skil in all arts, *Theorical* and *Practical*, Real a
Rational, Active, and *Factive*; yet let him (*b*) ſtudy and pr
ctiſe this eighth liberal Science, and he ſhall find it mo
liberal unto him then all the reſt; for the Profeſſors here
are grown ſo familiar with the Superior ſort, that they brin
to paſs even what they liſt.

*Tom.* 9 *fol.* 338. *Epiſt.* 84.

b *Cura quid expediat prior eſt, quam quid ſit honeſtum.*

The Flatterer was never yet aſham'd to ſhew his face, ye
in former ages, palpable to flatter was accounted but the pro
feſſion of a knave: but now vain-glory doth ſo ſway a
mongſt us, that he that wants a knave to flatter him, ca
play the fooll and flatter himſelf. It is not worthy (now a
dayes) to be called a feaſt, where there is not a jeſter and a P
raſite to chear up the gueſts, the one to rail and ſlande
the other to ſmooth and flatter: For as the body muſt be ba
lanced with with exceſs, ſo the mind muſt be recreated wit
ſlaviſh delights. There you ſhall have one avow a villanie;
an other will ſwear to it, a third will defend it, and all the

reſt will laugh at it; and he that can flatter it and fool it the fineſt ſhall be the moſt applauded, and the beſt rewarded. Thus ſhall vice be animated and born out, be it never ſo bruitiſh and uncivil; and be hug'd in the boſom of Charity * when a man honeſt, if poor, ſhall be ſcarce known of his neighbours, much leſs have any meaſurable allowance, * for vice rides on horſe-back when vertue goes on foot.

* Hence it is ſo many dangers ariſe when the meed of vertue is ingratitude, and ſo many good wits injured in the juſtice of their merit, guld by Sycophants and Flatterers, are not only hereby diſtracted in their ſtudies, and diſmaid to proceed; but which is worſt, ſo great diſcontentment bred, that they often prove diſloyal, revolt from obedience, and either fall into diſhoneſt ſhifts at home, or bad atchievments abrod, thruſting their weapons into the bowels of their Mothers, either by open practices, or ſecret conſpiracies.

**Stulti fortunatim ſeros contemnunt.*

*Phaleris ornantur aſelli dephalerantur equi. At melius eſt pro veritate pati ſupplicium, quam pro adulatione beneficium Aug. ad Caſulanum.* 11. q. 1.

I ſhould but jade your patience to recite the ſeveral practices of this flattering flock, for there belongs unto their art, glozing, cogging, doubling diſſimulation, jeaſting and railing, with more tricks then ever Baboon or Monkey ſhewed for money. Theſe are they that can ſpin themſelvs ſilken ſuites (*ex aſſentando*) on the voluble wheele of their pleaſing tongues. Theſe are they that with their deteſtable practices of flattery, withdraw men from the ſtudie of vertue; theſe are they that ly at receit for the fruits of other mens deſerts; theſe are they that make ſome to fall upon *Sylla*, ſome upon *Caribdis*, Whoſe Syrens ſongs yeeld ſuch dainty and delicate tunes to the ears of ambitious and vain glorious people, that while they ſeem to ſwim in the flood of fortune, they ſink in the ſtinking puddle of folly. O that we could think that when theſe beaſts ſkip and play above their wont, that there is ſome tempeſt a comming * Follow thou the example of *Ulyſſes* for the avoiding of theſe their *ſweet venemous inchantments, ſtop thine ears againſt their their Magical incantations; if thou muſt needs hear them yet do not truſt them, for they will draw thee upon the rock of danger, from that Rock, which is thy Saviour: *Though they ſpeak favourably, believe them not:*

**Adulatio mel venenatum, & venenum mellitum.*

**Nos ad patri in feſtinantes, mortifers Syrenum cantus ſurda aure tranſire debemus. Hieron in Epiſt.*

As *Diogenes* ſaid, that, *Of all wild beaſts a ſlanderer*, all tame beaſts, a flatterer was the worſt: So may I ſay, that a though all *Flatterers* be odious and dangerous, yet the *a.* Cree er is the worſt. The firſt and moſt pernicious that ever wa was a *Creeper*, and beguiled the Woman, who thought th ſuch a crawler could not have ſuch craft, as afterwards ſh found he had: But though he humbleth himſelf, and g crouching, *yet take good heed and beware of him* (ſaith the *So* of *Sarah b.*) for though his ward be low, yet he aimes hig and hits thoſe ſooneſt who ly higheſt. *Though he ſpeake fa vourably, believe him not.*

*c.* The beauty of Truth is in her nakedneſs, and therefore ſhe ſeeks no corner to hide it: But Falſhood is ugly, i ſtripped bare; and therefore (*d.* like ill complections) ſhe bo roweth colours to cover her deformity; and therefore *Di genes* calls it *Lethale mulſum*, poiſon in a cup of gold; a beau tiful whore, faire without, and foul within; a monſter ugl to behold, if it might be ſeen, and very dangerous to truſ it it might be known: And therefore (ſaith the Wiſe Man *Separat thy ſelf from thine enemies, and take heed of thy friend* For this World is a Theater, wherein nothing is repreſente unto us but in a perſonat faſhion: *e.* Look into *Epeus* horſ and whatſoever the outſide promiſe, you ſhall find in th bowels of it the deſtruction of *Troy.*

Suſpition is a vertue, where a man holds his enemy i his boſome: And thou hadſt better ſuſpect too ſoon, the miſlike too late; for behold he faſhioneth himſelf to no thing moee, then how to become ſpeculative into thee, the end to know how to work thee, or wind thee, or go vern thee, or deceive thee. He is the very *f. Gangreen*, *Canker worm* of Humane Societie: For like a falſe Apple he rotten at the heart, *g.* take heed of him, and, *Though ſpeaketh favourably, believe him not.*

*His diebus non peractis,*
*Nulla fides eſt in pactis.*
*Videto.*

*Mel in ore, verba lactis,*
*Fel in corde, fraus in fact*
*Cavet*

FINIS.

*a* *Fallere te nullus vult, qui tibi dura minatur. Sed potius caveas, turbidus ille monet. Fallimur à placidis verbis vultuque sereno. Cum ſapias capimus ſape venera cibo mancinus.*

*b* Ecclus 13. 2

*a Tranquillas etiam naufragus horret aquas.* Ovid.

*c* *Nuda eſt veritas, nec quærit Angulos.* Adag.

*d* *Non æque nocet hic qui ſeſe odiſſe fatetur, atque hic qui [illegible] fingit amicum [illegible] Occulta ſub [illegible] noces.* Ecclus. 6. 13.

*e.* *Uterumque armato milite complent* Virg. Æneid.

*f* *Sæpe ſub agni-[illegible] latet hirtus [illegible] Lycaon, [illegible] Catone [illegible], perfidus ille Nero.*

*g* *Fides eſt fundamentum humanæ ſocietatis [illegible]*

*h.* *Abundans cautela non nocet.*